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AS CHRISTIANS SEE JAPAN



The Story of the
PARISH ABROAD
of the
Wyoming Annual Conference
Methodist Episcopal Church



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As Christians See Japan



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INTRODUCTION

This manual deals largely with the work of the Methodist Episcopal Church in Japan: its missionaries, its Christian institutions, its services through the Japan Methodist Church.

It is not a complete study of Japan, nor a complete study of the Christian movement in Japan. To get the proper focus, it should be studied in conjunction with or following the reading of a good book on Japan—or a study of certain phases of Japan's life from reference volumes.

The manual is prepared especially to meet the needs of the Wyoming Annual Conference of the Methodist Episcopal Church for a fairly detailed presentation of Methodist work which they are supporting in Japan. The Wyoming Conference has "adopted" Japan as its "parish abroad," that is, the foreign mission share (38 per cent) of all World Service giving by the churches of the Wyoming Conference is, by agreement, assigned through the Board of Foreign Missions to the support of missionaries and the carrying on of mission enterprises and institutions in Japan. This manual, then, is to help the Wyoming Conference churches to visualize where their money is going and what it is doing.

Let Us Look at Japan!

A few years ago we Americans thought of Japan as a nation of fascinating, worthwhile and friendly people, the nearest like us of any country in Asia. Today the name suggests militarism, dangerous national ambition—the potential enemy of us all.

But can a people change so completely in two or three short decades? Or is it we who have changed as well as Japan, and moved toward a less true and generous estimate of the nature of our neighbor in the Orient?

For answer to these questions we turn to Dr. Charles W. Iglehart, Methodist missionary to Japan, an authority on relations between the East and the West—son of America, lover of Japan and America. Says Dr. Iglehart:

“As soon as we cease thinking in political terms, and cease applying labels; as soon as we again view the Japanese as individuals, meeting them in life’s varied intercourse, or going to live among them as a friend, we find ourselves re-discovering the charming, trust-worthy Japan of our earlier thinking—the forgotten Japan.

“Japanese life is just as fascinating as it ever was. A rich, varied culture has come down the ages into the lives of even this modern generation, and is in process of blending with the stream from the West. Fifteen centuries of tradition, of art, of social customs, and of religious practice are telescoped into the today of Japan; and anyone who can view it without a thrill must be lacking in a sense of the tremendous significance of this confluence of streams for the entire world.

“To be sure all this ancient eastern life is fighting for its existence amid the whirlpools of modern practical living, and it has undergone many modifications, but it has not disappeared, and it has gone into the character of every Japanese, no matter how up-to-date he may appear.

The People's Precious Qualities

"The Japanese people are still the admirable race we used to think them to be. They have in their national heritage many precious qualities which the world needs. One is their sensitiveness to all lovely things. Beauty comes into its own in Japan, where everyone, from emperor to peasant, unites in appreciation and homage. Not only is it the common practice to take time from work to go visit the beauty spots of the country—flower gardens, blossoming orchids, waterfalls, mountain peaks, evening meadows, lighted by the fire-flies, or the new moon seen through the clouds—but the people consciously order their lives in terms of rhythm and æsthetic perfection. They build in beautiful lines, though the work be but a hay-stack or a horse-shed.

"The monster city developments, with their belching smoke-stacks and tragic slums, are flinging their defiant challenge to the finest traditions of the past, but not all Japan has bent the knee to Mammon.

"Another trait that makes life in Japan delightful is the common courtesy of people of every age and class. The language is a rich repository of elaborately polite terms. Many of the conventions in both speech and behavior may seem to us formal, and they certainly are taught each generation as the unyielding properties of civilized living, but how much better they are than spontaneous rudeness, and how they do lubricate the friction of living together!

"The Japanese people still appreciate kindness and respond with an almost pathetic intensity of gratitude. Missionaries are often embarrassed by the exaggerated return for little, unthought friendlinesses. . . .

"Strange, isn't it, that we commonly do injustice to the Japanese in thinking them treacherous, when their very finest trait is loyalty! When we moved to an old country-center in northern Japan a hundred miles away from the nearest American family we found no key to the house and never used one. Day after day and night after night we spent away off in the villages while our wife and children

were alone, surrounded by the Japanese—and perfectly safe in their friendship.”

Japan: the World's Problem

In a world full of “troubles” and “problems,” more than an ordinary share of them is blamed upon Japan. She is a problem to the countries of Asia—a problem to the Americas and to Europe—a problem to the manufacturer, to the naval strategist, to the advocate of peace.

“But if Japan is a problem to the rest of the world, how much more of a problem must life be as it presents itself to Japan herself!” says Dr. Iglehart. “The visitor to that island empire finds himself fascinated by the life everywhere about him. The east is there, but it is interpenetrated by the west as well. Life is modern, to be sure, but also it is mediæval, and it is ancient, too. In the intriguing medley of a Tokyo street all the cultures of the earth seem to have their place, while the history of twenty centuries is telescoped before our eyes. The buildings, the means of communication, the dress of the people, the art, the music, the literature, the medical science, the standards of ethics, the religious symbols—everything is in the melting pot, and the product is both east and west, and not quite either.

“While this is of engaging interest to the tourist, to Japan it is nothing less than a spiritual crisis involving life and death. Many times before she has had to assimilate one after another of the cultural streams that have come eastward across the world until they stopped at her shores. Her history has been a long succession of periods of receptivity to new ideas and then of incubation until she has made them her own. The last of these, during which she achieved national unity from a clannish feudalism, was abruptly brought to an end by the sharp prows of Commodore Perry's fleet—our act of coercion which resulted in all the dizzy changes of life and thought that make life the problem it is for Japan today.

“She thought to save her life by taking on the protective defense of the west; to learn the secret of power by science, education, and constitutional government; and to keep all her own best culture while adding what she might choose

from the spiritual wealth of the world. But who among the sons of men has wisdom sufficient for such a task, and where in human history has any nation changed the course of fifteen hundred years growth within the span of a single lifetime?

"What has happened is that with the confusion of the new and old, the east and west, all standards are in danger of being lost, and the splendid Japanese character, noblest of all the gifts of the past to her, disintegrated.

"The demands of an industrial life are exacting—and Japan, with her population half the number of ours crowded into her chain of rocky islands the size of California, cannot escape the fate of a city-manufacturing civilization in the years ahead. But the resources for this, the iron, coal and oil, are not to be had at home. Thus there had grown up the Manchurian myth, of a life or death dependence upon the undeveloped physical wealth of the mainland next door. And for this Japan, who in all the two thousand years of her history never once fought a war against her neighbor China, has now in the last four decades taken arms three times. Today she in her policies is daring the condemnation of the world, but she sees no alternative if she is to live.

Barriers Arise Throughout World

"Furthermore, her problems are not all at home. She was invited into an open world by us eighty years ago. Today the world is closing. Trade barriers, immigration laws, prices, and political alignments in the west are a chilling negation to the expansive mood which we then asked her to share. Her head is swimming, and fear clutches at her heart.

"To the Christian every problem is a challenge, and Japan is a conspicuous example of this. Just because she so completely and extremely typifies the problems of modern life she offers us a challenging summons to solve them. By this we mean, the challenge to look within our own hearts, and to set our own house in order that we may be an example to her. For if we think we are spectators in this Far-eastern struggle we are making the terrible mistake

that only ethical blindness can cause. The pattern of American life is more creative of standards in Japan than all the sermons preached by missionaries.

"The noblest spirits over there are grieving over their people's worship of false gods. These are not the harmless, picturesque Shinto deities of mountain and glen and sky, but a modern trinity of gods of death. Moloch, the lust of the flesh; Mammon, the lust of the world; and Mars, the lust of power, have pushed the other objects of worship aside.

"Is every altar to this composite anti-Christ torn down from our hearts or from our society today? A general repudiation of this idol worship in our own land is Japan's first challenge to us.

"Not only are we a pattern for Japan, but we share in the causes of her troubles and her sins. We need not dwell on the effect of our discriminatory tariffs. Quite legal they are, but by them millions of Japanese silk-raisers and laborers are thrown into a state of confusion and economic despair, and social disorders arise with which their government is powerless to deal.

"By our exclusion immigration policy we rebuffed an unoffending friend and flung her back, stinging under the insult, to a more determined accomplishment of 'destiny' on the mainland of Asia. Our unprovoked naval expansion—nearly one billion dollars voted recently—has not only left the entire world breathless with amazement, but has driven Japan to a frenzy of fear, in which state of mind she is ready to go into bankruptcy through over-taxation rather than leave herself the possible victim of our power. Our entire navy, Atlantic as well as Pacific fleets, has remained in eastern water for three long, provocative years, with no cause whatever except Japan. Can anyone doubt our share in the causes of Japan's militarism?

"And Japan, whatever may be her sins in Asia, has yet to make her first move of disloyalty or unfriendliness to her neighbor-nation of the west. The second challenge, then, is that of Christian good sportsmanship. Let us lay aside our unworthy suspicions, and our haughty pride, and ourselves exhibit that trust of others coupled with inner integrity

which we are asking of Japan. Here is a task at home worthy of the mettle of every true follower of Christ."

Christian Leaders Deplore War

While the clash of hostilities between China and Japan was sounding alarmingly upon our ears, while the Western world looked askance at Japan's warlike movements, while the League of Nations rallied to the support of China, it was then that Toyohiko Kagawa—Japan's Christian poet and social thinker—penned these lines:

"Again I have become the child of an aching heart,
Carrying the burden of Japan's crime,
Begging pardon of China and of the world
With a shattered soul;
Again I am a child of sadness."

Indeed there is in Japan a liberal group—in which the Christians are powerful leaders—to whom the whole war method is abhorrent, no matter how serious the provocation may seem. From one Christian school comes the news that in chapel prayer had been offered daily "for the soldiers on both sides." Another writes, "We are holding weekly interdenominational prayer-meetings to pray for peace."

Why Missionaries to Japan?

The question is sometimes asked, "Are missionaries really needed in a country like Japan where law and order are well established, where the people are civilized and intelligent, and where the Christian church is already planted?" Perhaps the best answer is in the paragraphs already written in this chapter. Dr. Iglehart, however, gives this additional summary of the need:

"There are ten thousand villages in Japan where no Christian sermon is ever heard. Not all the Japanese evangelists during this generation can get around to them. There is a crying need for the help of missionaries in general, pioneering evangelism.

"The rural community-serving church is a recent growth in our land which would exactly suit the present needs if adapted to the country people in Japan. The native

church feels the need but is lacking in trained leadership for entering this field. She is calling for missionary help.

"Our rapid city developments with their industrial problems have taught us the place and the technique of the neighborhood church, and of service for laboring people. The church in Japan longs for expert guidance in this area of need.

"In the past, Methodist missionaries have done conspicuous work in the field of public morals and reform, and there never was wider opportunity for such tasks than today.

"Every one of our schools is a seed-plot in which missionary teachers find unlimited scope for shaping the ideals of large numbers of young people.

"Professorships in the Theological Seminary offer places of creative influence on the Japanese church leaders of tomorrow.

"Wesley Foundation work has been started and should be widely extended alongside the many government colleges throughout the nation. The background and special aptitude of farsighted missionaries make this a task for which they are particularly suited.

"Individual work for individuals, and the use of the home for personal contacts will always remain the central task of any missionary. With only one person in two hundred a Christian, and yet with almost everyone ready to listen, a missionary may exert his influence in any direction and be effective."

Japan Looks Upon the Cross

A Christian movement, unique in these days in its fervor and breadth of vision and passion, is under way in Japan. "The Kingdom of God Movement"—an effort to make Jesus known and followed in every part of Japan and in every phase of her life, and to enroll at least one million souls in the Christian church—was begun and inspired and enflamed by Toyohiko Kagawa. This Christian social prophet, labor leader, poet, novelist and evangelist is perhaps Japan's most popular leader today. Kagawa inspired this movement for Christianity, but practically all Protestant religious bodies of Japan are working for its advancement. Says Doctor Kagawa:

"The Kingdom of God Movement is a movement for the revival of love. We must have a revival of love put in practice, and the Gospel of Christ lived up to and put in the flesh. The Incarnation of Christ must be realized. To-day we must visually see the flesh of Christ. Where? In sacred society.

"We are working for these five points: Economic, psychological, social, physical, and political emancipation. The Gospel of Christ reaches every point in human living. The love of Christ reaches through to uplift the heart of every man toward God. So I want to carry the Gospel of Christ into ordinary living. I know that Christ is the Master, the Individual God, because he gave us love, and love is eternal, love is all-sufficient. I take the Gospel of Christ as the Cross of Blood, the Prayer of Love, the Adventure of Love, the Victory of Love.

"It is very easy to preach the gospel in Japan now. All the villages and towns and cities are open to us. Probably nowhere else in the world is there such a ripe field for Christ as at present."

Kagawa's vision of realizing "One Million Souls for

Christ" is the watchword of the campaign. It is felt that if a million men and women can be found in Japan who are willing to be complete and faithful disciples of Christ, then the prospect of making the empire genuinely Christ-like in all its relationships can be ultimately realized, through the efforts of the Japanese Christians themselves, strengthened with power from on high.

Christian leaders everywhere hail the Kingdom of God Movement as a religious revival that will give Japan a new concept of Jesus Christ and will turn thousands to seek to understand the Christian church.

The Rev. T. T. Brumbaugh is optimistic over the growing interest in Christianity through the Movement:

"Never before has Christianity enjoyed such prestige as at present in Japan; never has it been able to count so many of the leaders of the social, economic and political life among its friends. When, prior to the last general election, Mr. Kagawa's name was suggested as a candidate for the Diet, appeals came from people of all stations of life pledging their support if he would consent to run. He felt obliged to decline to be a candidate, but expressed his satisfaction that the nation felt such confidence in his type of practical Christian service. More Christians now hold positions of political and social leadership in the empire than ever before in Japan's history, and the growing social passion of the Christian churches, now united in achieving common ideals, is to be credited with large responsibility in these developments."

An Appraisal After Three Years

The Movement began in 1931. In the three years that have followed, there has been set up an organization literally on fire for the claiming of Japan for Christ. Changing emphases and methods have marked the years—but the supreme goal has ever been in sight. Much has been achieved—much has proven more difficult and in need of longer years than was anticipated—but the results have well justified every effort.

Perhaps as fair an appraisal as has been made of the Kingdom of God Movement is the following from the pen

of a Methodist observer, the Rev. Walter W. Krider, formerly of Nagasaki, Japan:

"The first year was given to a general educational campaign before the public about the meaning of Christianity. There is yet a vast amount of this kind of work to be done in Japan, where there are millions who have heard of Christianity, and know something about the historical Jesus, but who know very little of the significance for salvation in him for men's souls. So in the first year the finest speakers, including Dr. Kagawa himself, went up and down the country speaking to mass meetings on these general themes. Thousands of people, Christians and non-Christians, sat in these meetings which were usually held in the largest auditorium of the towns or cities. The educational value of that first year was tremendous. The fundamentals of Christ's teachings became known to many who had only heard his name. During the year thousands of New Testaments were sold at ten sen (five cents), and Christian hymns were heard and sung for the first time by many.

"The cooperation between pastors and laymen of the different denominations was one of the finest aspects of the Movement. They forgot their differences in this larger purpose of telling about Jesus. The second year saw new leaders developed. These leaders among the lay people were brought together for fellowship and guidance in regional conferences, giving them a feeling that now, after seventy years of Protestant evangelization, the Christian movement is gaining power in the Japanese Empire.

"The third year was social in its outlook. The emphasis on farmers' problems, on the distress of fishermen, on the difficult positions of industrial people in these days of economic adjustment, has all tended to show Japan that Christ has a message for our time. While Japan is nearly overwhelmed with social and economic problems it is imperative that Christianity demonstrate that it has a vital message if it is to deserve a hearing. How well this evangelistic movement has succeeded in conveying Christ's Way remains to be seen, but at least a beginning has been made

in applying the Gospel in areas that have hitherto remained untouched.

“They Heard the Straight Gospel!”

“The first three-year stage of the Kingdom of God Movement is now finished. What have been the results? The Church has grown a little, but nothing in proportion to the numbers set for the goal. This is a superficial method of judgment, however, and we must get beneath the surface if we would weigh the results.

“In the first place, when thinking of the large audience which heard the messages, we must keep in mind that Japanese follow certain public figures with great enthusiasm. Dr. Kagawa is one of these public figures. His literary and social-political activities have made him one of the most widely known men in Japan. He will draw a capacity crowd anytime, anywhere, for any subject. And although he is known primarily as a Christian exponent, yet the public comes to hear the man Kagawa. And so it was with many of the prominent men who spoke for the Kingdom of God Movement. Daikichire Tagawa is a national figure in the Diet and in the educational world of Japan, and the people undoubtedly turned out to hear Tagawa the man. The Christian message that these speakers were announced to present was secondary in the purpose for coming on the part of many. Nevertheless, the net result for the cause of Christ was that they heard straight Gospel preaching, and straight thinking on life's problems in these meetings.

“This leads to another aspect of these mass meetings. There is a growing realization in church circles that mass movements for the sake of religion are not as effective as hoped for. A Japanese thinks for himself, and does so rather vigorously on any vital problem. So the effect of a large scale movement for Christ has not been as great as might be expected in some other countries. In Japan people are won for Christ as individuals, and it is now being questioned whether the amount of energy put into the mass movement, through the three-year Kingdom of

God Movement, has been commensurate with results in influencing individuals.

"Furthermore, the reliance on speakers of national reputation for the presentation of the message has undoubtedly detracted from the reliance of the church members upon their pastors and of the pastors upon themselves. Without doubt there has been great value in the concerted action by the churches, but in the very act there has been a detraction from the self-reliance of the little groups in the local communities. Now that the tumult and the shouting dies the church groups realize that it is their ultimate responsibility to carry on, and that their pastors—usually simple good men—are the key men in building the Kingdom. This does not discount the value of bringing the public mind face to face with Christ by means of strong thinkers of national repute, yet it does bring into prominence the fact that each church must bear the responsibility of presenting the Gospel in its own community in a quiet way day after day.

"In the third year of the first stage an attempt was made to present to the Christians of the cities their responsibility for sending the message to the farming and fishing folk. There is a vast gap between these people and the city people. Christians of the city churches know their responsibility, but the task of bridging the gap and of bringing the Gospel to the simple people in an effective way is difficult. But this is the main task of the second stage of the Kingdom of God Movement just beginning. It is challenge enough to occupy the little Church in Japan for a generation to come.

"The Church has 'grown-up' immensely from the experiences of the past three years of cooperation and hard work and praying in the Kingdom of God Movement. It has come fully to the realization that a religious movement involving a nation is a difficult and serious matter. Also, the complexity of the task has made thinking people sure that the evangelization of Japan will not come in a day or year or in a three-year campaign, but will come only by years of praying and work and living after the manner of their Master. And finally, Christians have come face to

face with the fact that Japan's spiritual problems are real and terrific, and that Christ's Way will be the only way by which the 'land of the gods' will become 'God's Country.' "

From the beginning, the Japan Methodist Church, and the missionaries of the Methodist Episcopal Church serving with the Japan Methodist Church, have been active in promoting the goals of the Movement. And, in return the Movement has come as a breath of new life to the Methodists of Japan. One of the important short-term courses for the training of unpaid lay evangelists was recently held by Dr. Kagawa in the Theological Seminary of Aoyama Gakuin, Methodist college in Tokyo.

The Japan Methodist Church

The report of Commodore Perry, after he reached Hong-kong in 1853 upon his first visit to Japan, reached the ears of Dr. R. S. Maclay, already an experienced Methodist missionary in China. The report set his imagination on fire with the opportunities for Christian missions in that neighboring Empire that was about to be opened to communication. But the next twenty years found our Methodist Missionary Society busy founding missions in India, Europe, and Mexico. In 1871 the Foochow Mission, under the inspiration of Dr. Maclay, sent a resolution to the American church asking that a mission be founded in this new land of opportunity. The next year \$25,000 was appropriated and Dr. Maclay was appointed to head the Mission.

Three young men and their wives were appointed the same year, arriving in 1873. They met in Yokohama August 8th and thereupon set about, in true Methodist fashion, to partition the Japanese Empire as a Methodist parish. Mr. and Mrs. M. C. Harris (later Bishop Harris) were sent to Hakodate and all of the great northern Island was made their field. Mr. and Mrs. Julius Soper (Dr. Soper is the only one of the founders still living) were stationed in Tokyo, with as much of the main Island north as they could occupy. Mr. and Mrs. I. H. Correll remained in Yokohama—with the southern Island as their parish.

There was no cramping either in territory or in spirit. The extremes of territory were 2,000 miles apart and the

opportunities among 30,000,000 people knew no bounds. By January, 1874, they had set to work teaching the Gospel and establishing the Methodist Episcopal Church in the Empire of the Rising Sun.

No sooner had these young couples, with their more mature leader, Dr. Maclay, settled in their new "circuits" than the Woman's Foreign Missionary Society sent their first representative. Miss Dora E. Schoonmaker arrived in October, 1874. The very next month she opened a school for boys and girls in Tokyo, the first of the Methodist educational work that has now grown into an efficient system from north to south in the Empire, accommodating thousands of boys and girls, young men and women. Miss Olive Whiting came to help Miss Schoonmaker two years later, and in 1878-79 Miss Matilda Spencer, Miss Elizabeth Russell, and Miss Gheer—all of whose names are written everlastingly into the history of the Christian Church in Japan. Space does not permit to record here the whole list of missionaries who had a part in the laying of the foundations for the Japan Methodist Church.

There were successes and reverses, but it became apparent early in the work of the Methodist Mission that leadership was abundantly available, only waiting to be trained. So the work of education has been emphasized from the beginning, especially in the higher grades. Schools were established for boys and girls in Hakodate, Hirosaki, Sendai, Tokyo, Yokohama, Fukuoka, and Nagasaki. Besides these, the Canadian Methodists (coming the same year as did we) and the Methodist Church, South (coming 13 years later), have established and carried on many schools until Methodist students are today numbered by the thousands. The policy of education has vindicated itself for capable Japanese leadership has characterized the church.

Just as in America, after the close of the Revolutionary War, there was a feeling that the time had come for the organization of a separate Methodism, so in Japan after 35 years of healthy growth there was a feeling that there ought to be a Methodism for Japan peculiarly adapted to the circumstances. After careful consideration extending over a period of several years the governing bodies of

the Canadian Methodist Church, the Methodist Episcopal Church, South, and our Church approved a plan for a Japan Methodist Church in 1907.

The church was founded upon Wesleyan doctrines and the polity was in general the same. There is but one bishop, subject to election every four years by a General Conference. Thus far there have been but four bishops, two of them dying in office. Bishop Motozo Akazawa is now in his second term, a tried and true leader of the whole Christian movement in his country. There are four Boards—Evangelism, Education, Pensions, and Finance. The district superintendents are at the same time pastors, and they are appointed by the Bishop only after nomination by the Annual Conference members on ballot. There are departments within the Boards for each phase of the church's work. The department of Woman's Work leads one of the important parts of church life, both helping finances and carrying on a "home missionary" program in the backward parts of the Empire.

The church has now grown until it has a membership of 41,000. There are 276 ministers, and 485 churches and chapels. Three hundred and eighty thousand yen were contributed for self-support last year, an average of 29 yen per resident member. Last year when the cooperating missions were compelled to cut off a large part of the aid to the extension program of the church the laymen and preachers contributed 38,000 yen by sacrificial giving to a special fund that saved much of the work that was doomed. Now they are trying to raise at least 40,000 yen as a replacement for the fund for the loss in help from abroad. This constitutes a heavy burden that is a test of loyalty, yet which may be weakening to the little church if long sustained.

"If ever it can be said of a field that the harvest is ripe and the laborers are few, it can be of Japan," says the Rev. Walter W. Krider. "Here is a nation whose intellectual, cultural, industrial, commercial life has far outstripped its spiritual life. Spiritual leadership adequate to carry the burdens of the new civilization is the great need. For this reason missionary effort, working hand in hand with Japa-

nese Christians, can produce great and lasting results. Missionaries, with lives that reflect the spirit of Christ, find welcome on every side. And, furthermore, the missionaries are from this time largely released from the petty detail of organizational management for the opportunity of pure spiritual work."

These missionaries have now been placed at the disposal of the appointing powers of the Japan Methodist Church. The General Conference of the Methodist Episcopal Church in 1932 took this forward step, and the result is sure to be closer coordination between available energy and the task to be done. This applies to all Methodist missionaries of our church—both men and women. The presiding bishop of the Mission Council cooperates closely in this function, but he, too, has been released for a larger spiritual work.

"The inter-relation of our missionaries and the Japan Methodist Church is increasingly effective," says Bishop James C. Baker, formerly of Japan. "There is fine mutual understanding and comradeship. Nothing has satisfied me more deeply than the unity of purpose everywhere evident. The present day missionaries have a different relationship from that of their predecessors. The executive direction and responsibility for school and church work is more and more in the hands of the Japanese. This utilizes the powers of the missionaries in a different and a vastly more effective way. They have increasing satisfaction in their new status and opportunity. And the Japanese rejoice in their cooperation and are eager for additional recruits to the missionary ranks."

A Message to America

The General Conference of the Japan Methodist Church in 1931 addressed this message to the "mother churches" in America:

"During the past sixty years the Mother Churches have sent to us with their prayers large numbers of noble men and women missionaries, who by their utter consecration to the holy task of evangelization have made possible the laying of the foundations of the church within the island

Empire. When we think of these things our hearts are raised to the Heavenly Father in thanksgiving for his mercies and we would express to you, our brothers and sisters in the three Mother Churches, our deepest gratitude.

“While the founding of the Japan Methodist Church as an independent body by the uniting of the work of the three missions twenty-four years ago stands as an evidence of the determination of the Japanese Christians to accept responsibility for the evangelization of their people, yet it went without saying that they looked for and welcomed the continued help of all the missions. Now from the experience of the past twenty-four years, it is perfectly clear that only with the guidance and consecrated efforts of the missionaries could our church have grown to double its previous size and strength, and become a body with a powerful contribution to make toward the total task of Christianizing Japan.

“From the above it is plain to all that the efforts and goodwill and help of the three missions in the establishing of the kingdom of God in this country have been of untold value. But we feel that at present and in the coming years it is equally necessary to look to you for assistance. While the work of evangelizing Japan is already full of high hope and sound achievement, we know that the task will be completed only under enormous difficulties, and we sincerely hope that you, the three Mother Churches, will maintain your present cooperation in the field of evangelism and education by continuing to send us promising men and women missionaries to join with us in contributing to the further development of the Japan Methodist Church and the winning of Japan for Jesus Christ.”

Bishop Akazawa

Bishop Motozo Akazawa, episcopal head of the Japan Methodist Church, is an outstanding example of the best of Japanese Christianity. He was born into the home of a wealthy brewer of Japan. He attended Doshisha College, noted school in Kyoto, largely to prepare himself for the development of the export side of his family's business. Later, in Honolulu, where his father had sent him to carry

on the lucrative wine trade, he fell under the influence of a Methodist pastor, and came swiftly into a new, warm experience of the love of Christ, which still burns brightly as the most conspicuous gift that he is making to the church. Cutting loose from the family and the wine business, he set out to support himself, at last working his way to Texas, where he attended the State University, graduating in 1906. After a year in theology at Vanderbilt University, he returned to Japan, becoming the pastor of several churches, the head of the Lambeth Training School, and for four years secretary of its Board of Missions. On April 8, 1931, he was elected bishop of the Japan Methodist Church.

The Japan Advertiser (Tokyo) says of Bishop Akazawa:

"He is a self-made man, neither having completed his common education nor having received special theological training in this country. . . . As a boy of thirteen, he attended the Doshisha in Kyoto while Dr. Joseph H. Neesima, founder and president of the institution, was still living. The Christian influence was very strong there, and it was while he was a student that he was baptized.

"His stay in the school proved to be brief, as he left because of poor health after attending but two years. As his parents were strong advocates of the Nichiren sect of Buddhists, he was not allowed to attend a Christian church. He returned to his old faith of Buddhism and ceased to care for things Christian.

"At the age of twenty, he was sent to Hawaii by his father to investigate the possibility of cultivating the sake market in the islands. While in Hawaii, he frequented the Japanese Methodist church and was reconverted to the Christian faith. As the result, he made a report to his father on the sake market in Hawaii, but decided to stay in the islands to become a Christian preacher."

"Bob" Spencer Serves Wide Area

Some paragraphs from the pen of the Rev. Robert Stewart Spencer ("Bob" Spencer to hundreds of American friends), second generation missionary, stationed in Fukuoka, will give some idea of the task of missionaries

serving with the Japan Methodist Church. Dr. Spencer receives his appointment from Bishop Akazawa: he was named as district missionary for Methodist work in the Province of Fukuoka, educational and industrial center; and also as district superintendent of work in the distant Loo Choo Islands. His task is not one of "superintending" his Japanese colleagues, but rather of "brothering with" them, as they carry on in church and school. We quote from his recent letters:

"Our new kindergarten and social center at Maebara, in Itoshima County, built entirely with local money, is just completed, and already it is booked for a county-wide public school gathering. Service is our middle name! A month ago Mr. Utsumi received his first invitation—after four long years—to speak before the young farmers of the county on 'The Rural Financial Situation From the Christian Viewpoint.' Kindly but very frankly he pointed out the wrong ways of living which led to waste and poverty, and challenged the young men to live better lives. His words were well received—so different from the average talk on such occasions—and he was kept in discussion the rest of the day, explaining the Christian way of living. He will now be asked to many villages where previously he was shut out. It has taken four years of faithful work to win this first recognition; rural work moves slowly—but surely!

"Loo Choo, with its more than a half million people, has been much in our hearts. The district trip was made in December. Rev. K. Sasamori, my old fellow pastor in Hakata, now pastor and district superintendent in Kago-shima, went along to help me. We had a great time, and were received everywhere with evident joy. Times are bitterly hard for the people in Loo Choo, chiefly dependent as they are on sugar. Government statistics show that the farmers are piling up debts each year. The income from sugar barely suffices to pay the usurer; and he must be turned to again for materials for the next crop. I am proud to say that the active Methodist church members in this district gave an average of 10 yen per member during 1933!

"Our Naha Church has cleared off its debt and raised on its self-support. Brother Kubo, the pastor, travels each month five hours north by auto to Nago, where a live group has formed, and is paying his travel. When I went, sixty girls from the high school gathered. Ten miles beyond Nago, at Haneji, a doctor has opened his fine new house for monthly meetings, where thirty or so gather. . . . Brother Sakubara the elder, at Shuri, is happily working in his twentieth year at that place. The church people bought a splendid piece of land four years ago, and are now saving for the building. . . .

"Again (on a later trip) I was impressed with the zeal of the Loo Chooan Christians. Economic conditions are no better, but in two churches they have spontaneously raised on self-support since conference. The people of the Shuri Church are most eager to build on the splendid site which they purchased, without any aid, four years ago. To this end they are trying to double their giving this year!

"Meanwhile our advance work in the district is prospering. At Nago, where Mr. Kubo visits monthly, they have elected church officials, and are paying for his visit. I baptized two adults, one lady just the age of my own mother. At another village, called Kin, we found some forty Christians, meeting weekly under the leadership of a Methodist, and plans were laid for Mr. Kubo to go there also each month. While on the bus going to Nago, a man spoke to me in excellent English, asking me if I were a business man. When I said I was a missionary, he replied that he had just returned from fourteen years in Hawaii. There he had attended the Methodist church, and knew Bishop Baker. As soon as his new house is completed, he wants Mr. Kubo to come there regularly for services. This opens another new field for hopeful work. . . . Unfortunately, the fear of foreigners was so intense that it was wiser not to visit Miyako island, where Dr. Iyesaka (M.D.) of our Naha Church is building the new Government hospital for lepers. Even the newspapers are telling of the splendid spiritual meetings he is holding. Perhaps conditions in November will permit me to share in the joy of that work. . . .

"I think I have never known a busier autumn! The strain under which our colleagues work, especially the financial shortage, has registered itself in much illness, which meant more work for the well ones. In October Bishop Akazawa appointed me to preside for Brother Sasamori of the Kyushu South District, now seriously ill, at his annual district meeting. This over, I got just a glimpse into Brother Saijo's district meeting, Kyushu North District, and on November 7th, sailed for my own district—Loo Choo—returning on the 27th."

Christianity and Japan's Women

Japanese women have been greatly affected by the Christian movement. This applies to women both within and outside the church membership. They have, as a result, organized as perhaps nowhere else in the Orient to promote the temperance movement, the movement against the segregated district for prostitution, the movement for purifying the home life in Japan, and movements of various forms of social service, such as kindergarten, rescue work, orphanage, etc.

When the Japanese government started its educational work, education for women was utterly disregarded. No one realized that women could be educated. At this particular time the Christian school became a great stimulant and example for education among women in Japan. And the preaching of the gospel has given Japanese women a sense of individual personality.

Miss K. Sugimori, a Japanese authority on religious education, tells of the service Christianity has rendered the women of her race:

"No one can deny the tremendous contribution of Christianity toward the emancipation and awakening of women. No doubt the education of women owes much to Christian institutions opened by foreign missionaries in the beginning of the Meiji Era, and it will not be an exaggeration to say that these mission schools were nurseries, as it were, of the awakening of Japanese women. Woman, whose sphere of life, hitherto, had been limited inside of the

home in which there was no opportunity for her inborn ability to be revealed and was kept unknown even to herself, now became aware of her real self as an individual and of her ability which is equal to that of man if only given opportunity to be developed. It was not only education that raised the position of women, but the Christian emphasis on the worth of every personality regardless of sex differences also had much to do with it.

"A more significant feature of these early institutions was that, along with the intellectual development of women, they engaged themselves in character building and produced women with the spirit of adventure and of making Christianity vital to their lives. The spirit of service and sacrifice was not new to Japanese women. For many generations they had been practicing it among their family members. When their sphere of service was widened through the vision of larger life in the teaching of Jesus, this principle of Christian teaching was taken up by women quite naturally and with enthusiasm. Moreover, a higher standard of morality given by Christianity developed in women a keen consciousness against injustice and evils of the world which could not but arouse them to stand for social salvation.

"Being thus lifted up by Christianity, women came to realize their need and responsibility for the betterment of the world. This awakening was not only among those who had been directly influenced by Christianity, but was spread among all women, most of whom were quite unconscious of the Christian influence in their new ideas. With all the other factors that had brought about the awakening of women the contribution of Christianity can never be ignored. Christianity in those days was certainly leading social progress in a real sense. . . .

"Women, again like men, now live not in a world of individualism but in a socialized world. They have abandoned being merely individuals within the family, but have become members of the community, of the nation, and of the world. They are now in and of society. Their former limited interests in their own and their families' affairs are now broadened to social welfare and social sal-

vation. Sociological and economical studies have stimulated women to see social conditions more clearly and more correctly. The limitations and evils of the present social order have been revealed to them."

Christianity and Japan's Children

Not only the women of Japan, but the children as well have been freed from centuries of oppression as a result of gospel teaching. Says Dr. Takeshi Ukai, General Secretary of the National Sunday School Association of Japan:

"Jesus Christ was brought to Japan by devout Christian missionaries seventy years ago and he discovered the Japanese children. As the Bible was translated into the Japanese language, and printed and placed within the reach of every one, his teachings concerning the children and his personal examples of treating them, so clear and definite, so plain and convincing, so tender and beautiful, have come to be well known and understood by the Japanese. As the inevitable consequence, the Japanese children have come to be treated not merely as the loving objects of tender affection, but also as very precious and worthy objects of even reverence."

Protection of Japanese Children

An act for the protection of children from ill-treatment and employment in certain occupations harmful to their moral or physical development went into force in Japan in October, 1933. The new act, which had long been awaited, fills a gap in the social legislation of Japan. Its passage indicates the extent to which Christian idealism is seeping into the life of a people whom the world is too apt to call "materialistic."

When the bill was drafted by the Japanese Bureau of Social Affairs, two years ago, difficulty was anticipated in the enforcement, as interference with parental rights is contrary to Japanese tradition. The need for legal protection had, however, already been felt for some time, for, on account of the rapid industrialization of the country and the consequent change in the social structure, the number

of destitute and ill-treated children had increased. Moreover, since the coming into force of the Reformatory Act in 1900 and the Juvenile Court Law in 1923, closer attention has been paid to the causes underlying juvenile delinquency, which were often found to be ill-treatment in childhood, neglect, illegitimacy, poverty, bad neighborhoods, etc.

So far there had been no uniformity in dealing with cases of ill-treatment of children. Ten prefectures had rules for the proper treatment of children which were enacted to prevent cruelty on the part of foster parents. In the rest of the provinces it was left to the police to admonish guardians or parents and to inform the Prevention Society when children had to be taken away from home.

The main provisions of the new act are:

When parents or guardians ill-treat or neglect children under fourteen years of age, the prefectural authorities may place such children under the care of a private family or a suitable institution.

The prefectural authorities may also, in appropriate cases, order children to be returned to their parents or guardians.

Children must not be employed for the exhibition of deformities, or as beggars, or to accompany beggars. The prefectural authorities may prohibit or restrict the employment of children in circuses, acrobatic or similar performances, street or house-to-house trading, dancing or waiting at table, or in other occupation liable to cause injury to their moral or physical development.

Christianity as a Leaven

Bishop James C. Baker points out, as do many missionaries and other observers in Japan, that while the number of enrolled Christians is relatively small, Christianity is serving as a powerful leaven and its influence is great throughout the Empire:

“When one studies the activities of the various Christian churches, the solid character and ability of the Japanese leadership, the vitality of the Christian program, it

becomes perfectly clear that Christianity is firmly rooted in the life of Japan.

"Further evidence of this fact is the recognition of Christianity by the Government as one of the three religions of Japan. When the Minister of Home Affairs in 1914 called a conference to discuss the place of religion in strengthening the moral stamina and purpose of the present generation, the Christians were given equal place with the Shintoists and the Buddhists. In the Religious Bill now under discussion Christianity is definitely recognized as one of the religions of Japan.

"I have been greatly surprised at the widespread observance of Christmas in the larger cities of Japan. Though for many it may be merely another holiday, its deeper significances are reaching far and wide. During the Christmas period of 1928 the gospel story of the first Christmas was broadcast over the radio (government owned and controlled), and Christian ministers were invited to give radio addresses on the meaning of Christmas. . . .

"Another evidence of the place Christianity has won is the recognition it receives from non-Christian Japanese leaders who acknowledge not only its influence upon Japanese life, but the power it has had in their own personal lives and the difference it has made in their thinking and conduct. These words of Prince Tokugawa, chairman of the House of Peers, are typical: 'The prevailing popular conception of mankind and humanity, and of liberty, equality, and fraternity, may be traced to Christianity.' "

Some Japanese Christians

The Rev. Walter W. Krider, Methodist missionary at Nagasaki, takes us on a visit to the great ship-building yards, the city's chief industry, across the bay from the residential quarter. Here we got a glimpse of industrial Japan and of the Christian task:

"We'll have to get up early in the morning to catch this ferry boat, for the workmen have to be through early. It is not a toy boat we take—the smallest of the two main ferries carries 1,500 men. These boats have a big job morning and evening, for they must help in transporting their share of the 6,000 workmen. Of course, all the workmen do not cross the Bay daily, for hundreds of them live in the Akunoura district about the factories. It is with these hundreds and their families that the Akunoura Church has its opportunity.

"The whistle blows at seven in the morning, and several hundred of the workmen go to work on the hulls of the new ships. There has been a never-ending succession of new hulls slipping into the water during these past years—even the 'depression' has never stopped the work. Steel cutters, riveters, and painters do their work, and then the ship's hull slides into the water, ready for her engines.

"We stood beside the 'Tatsuta Maru' as she slipped out into the sea—580 feet long, 16,500 tons capacity. It is now in active service on the San Francisco run, with two sister ships. There are many interesting things that might be told about the planning and construction of these sea-giants that would show that they are the product of real brain and brawn. You can easily believe that it takes real engines to propel these giants through the sea at twenty miles an hour. The men in the Akunoura Ship-building Yard know engines, and how to build them. They made the engines for the 'Tatsuta'—Diesel type engines, the in-

ternal combustion marine engine of the latest type. These engines drive four propellers weighing eleven tons each at the rate of 120 revolutions a minute, and keep turning the propellers twenty-four hours a day until the seven thousand miles of sea are covered between Hongkong and San Francisco. You can believe that it takes real men to project and build such engines.

"Then men work from nine to twelve hours a day, according to the rush of orders, and sometimes seven days a week, I am sorry to say. When the whistle blows at five o'clock, or later, they pour out of the shops to their homes—needing rest, recreation, and God.

"This is the Akunoura Methodist Church's opportunity. This church is an institution endeavoring to give friendship and service with the spiritual uplift, trying to bring these busy workmen nearer the Living God. A kindergarten six days a week, a night school, clubs, library, playground—these are a part of the community life in the church. And interwoven with all these are the activities of a Christian congregation with a capable Japanese pastor as leader."

Kitamura of Haiki

Mr. Krider also gives us this picture of an unheralded Christian hero—a layman in a village unheard of by Americans:

"It might seem that a church would not prosper if the leading steward, Sunday school superintendent, and leading layman (all combined in one man) were confined in a plaster cast for five successive years. But it makes a difference who that layman is.

"Fukuichi Kitamura has been the mind, heart, and sometimes the body of the Haiki Church for fifteen years. He has had no spiritual handicap, for he has received power from above; but he has a physical handicap in the form of a diseased spine; and although he has overcome the necessity for the plaster cast, yet he suffers constantly. It seems, however, that the Haiki Church prospers in inverse ratio to Kitamura's physical suffering.

"Fukuichi Kitamura's very illness has made him the

stable element in the shifting church group. Christians have gone out to other communities. No less than four young men have gone into the ministry, and as many have gone into service as colporters for the Bible Society. Kitamura carries on the Sunday School and prayer meeting in the absence of a resident pastor—sometimes alone, sometimes with plenty of help, as conditions may afford. But always he carries on. The church is too small for a resident pastor, so Kitamura is known as the leader, as the ‘Jesus-teaching man’ of the town and countryside. We all might covet his reputation and his spirit, although we might shrink from his physical handicap.

“Kitamura has a great ambition in his heart these days. He wants to see the Haiki church housed in a simple little building as a Christian teaching-place for the community. We see no way in sight, but he is praying for it and has everyone in the little group of Christians praying for it. Many things that Kitamura has prayed for have come to pass. We don’t see the way for a new building at this time, but we are not sure but that there will be a way found if Kitamura has faith.”

The Wine-Merchant’s Eldest Son

Kenzo Nishiyama was the son of a wine-merchant. His home is in a section of Japan near the West Coast at which people laugh when mentioned because it is noted for its monkeys, and for people somewhat like them, it is said. But let the Rev. T. T. Brumbaugh tell the story:

“Nishiyama’s parents and the family for generations before have been engaged in the *sake* (rice-wine) business. It is a good business, and the family is fairly well-off, the children can be given a good education and other privileges of the bourgeoisie. Kenzo is the eldest son and it has been supposed that he would succeed to management of the *sake* establishment when the father retires.

“When Nishiyama-San had finished middle school, he was not strong enough to enter college and had to stay out of school for several years. During this time he helped his father sell and distribute liquor, but he also employed his free time in study. His home being in an out-of-the-way

section of Japan, he had all the suspicions of foreign and western ways which characterize such communities. He would have preferred to attend higher school in his native province, but when he was strong enough to continue his study he found it easier to enter a mission school, our Methodist college, Aoyama Gakuin, in Tokyo.

"Being older than his classmates, he soon showed a seriousness of mind not common to first-year college students. He quietly became engrossed in the many opportunities for cultural development in which the capital city abounds. Among other things he began to be interested in Christianity, about which he had heard little before leaving his native hearth. The Sunday worship services especially interested him, and the pastor's message seemed to possess some spirit superior to the gloomy Buddhist faith in which he had been nurtured. Particularly did the positive philosophy of conduct so becoming to our Christian faith in a righteous and loving God, appeal to him. It soon became obvious that a faith with such moral implications was at variance with many of the traditional practices of Japan, including the *sake* trade; but Nishiyama had already had doubts about the general effect of his father's business upon society, and he was glad to find a religious faith which supported nobler convictions.

"In short, Nishiyama decided to become a Christian, and was baptized in a little Methodist church in Tokyo, where the writer met him as a Bible class member. At our first meeting he tried to speak his welcome in English, but, failing, launched into his native tongue and pledged himself to the support of that Bible class as one of his new Christian duties.

"Since that time this young man's development in Christian thinking and living has been a revelation to all who have known him. The social and international aspects of Christianity made a deep impression upon him from the first, and he began to correspond with students in America, China and other parts of the world, as well as seeking out opportunities in Tokyo for direct contacts with foreigners. This is the more remarkable inasmuch as he said in an international gathering some time ago that when he came

to Tokyo he had all the fear and suspicion of Westerners which his narrow home environment and the type of education given to grade school pupils in Japan, can engender.

"‘Now I find,’ he said, ‘that Americans and other foreigners aren’t fearful and barbarous at all, but mighty good fellows whom I ought for my own good to know and to love.’

"When the Manchurian-Shanghai conflict was at its height last winter, Nishiyama, along with many other idealists and Christians in Japan, was much troubled and distraught. And when a letter came from the Student Christian Union in Foochow to the students of Japan, he determined to draft a reply. He did so—a fine statement of Christian brotherhood—and submitted it to the young people associated with our Methodist student work in Tokyo. Two hundred and thirty-five (235) youth signed this letter to China and it was sent. One outcome of it is a growing understanding and intimacy among some of the students of these embittered nations; letters are being exchanged between them, and once the official tension lightens, Christian idealism will have its chance for the future.

"Again, Nishiyama set himself to meet and befriend all the Chinese and other foreign students he could find in Tokyo, and several of them he has brought around to our social meetings to meet other Japanese students for mutual understanding and cooperation.

"Some time ago a strike broke out in Nishiyama’s class at Aoyama Gakuin, fomented by a few radical and anti-foreign spirits. It was a dirty mess all around and was getting more scandalous daily, when Nishiyama threw himself into the scene and by private conference and public speech convinced the saner element in the class that no such display of violence could ever solve any of the delicate problems of human relations. The strike was soon broken by the students themselves.

"Just now Nishiyama-San is concerning himself with making the little church with which he has associated himself more truly friendly and Christian in its attitude both

in the community, and in particular toward students who are very numerous there but few of whom frequent the Church.

"From a narrow Buddhist back-countryman he has become a Christian of broad social ideals. These principles he proposes to see brought to realization in Japan. Needless to say, he has given up the usual eldest son's obligation to carry on the family business; and his father has been wise enough to grant him full permission to follow his own conscience. We shall hear more from Kenzo Nishiyama in the future of Christianity's leavening process in Japan and throughout the world."

The Boys from Yonezawa

Two boys from the seldom-heard-of inland city of Yonezawa—boys born there more than forty years ago—are today known throughout Japan for their Christian life and character. Dr. Edwin T. Iglehart tells us:

"A Methodist Church had been established in Yonezawa, and the pastor at that time was Motojiro Yamaka, who as a boy had walked the 450 miles from his home town of Hirosaki to Tokyo, the capital, been won to the Christian faith, been trained for its ministry, and after more than fifty years of active service, is now officially retired, but continues preaching and helping in many places. Another character in this drama was Louisa Imhoi, a faithful missionary of the Woman's Foreign Missionary Society, who, while returning to her home in this same city one day, was struck in the eye, but offered no complaint, and won the hearts of the mischievous boys of the town.

"As a result of the beautiful spirit Miss Imhoi showed, two of these boys came under the influence of Pastor Yamaka. They attended the Sunday school, they gave their hearts to Christ, they received baptism from Mr. Yamaka, and in time came up to Tokyo to get their college education at a Christian school, the Aoyama Gakuin. Then, as now, it was situated on one of the hills, on the edge of the capital city. Then, as now, it welcomed young men from all parts of the Empire, and provided them with the finest training of mind and heart.

"These boys' names are known throughout Japan today. The only higher education they received was in our Methodist College at Aoyama. One started at the bottom in government service. One started up the ladder of business.

"Bunji Okada went from one promotion after another, and is today serving in the House of Peers, one of the few appointed by the Emperor for life.

"Shinjiro Kurokawa, the other, has worked his way up in the shipping world of Japan, having served as vice-president of the Nippon Yusen Kwaisha, Japan Steamship Company of Japan, as well as president of the Shipping Association of Japan.

"Both of these men show their love for their alma mater in many practical ways. Both have sent their sons here to prepare for post-graduate work in American colleges. Mr. Okada's son, after graduating from Aoyama Gakuin High School, was awarded the first of the Bancroft Fellowships, memorial to the late lamented American Ambassador to Japan, at Knox College."

Nobuko Eto of Akunoura

Worthy of the tradition of Japan's Christian leaders is Miss Nobuko Eto, whose life has influenced the work among children in Akunoura Church. Fifteen years ago, in the city of Kumamoto, Miss Eto heard of Kwassui Jo Gakko's Christian Kindergarten Teacher's Training Department. "She didn't know much about the Christian idea, but she wanted to learn a profession, and so she came," says the Rev. W. W. Krider, who continues:

"At Kwassui, in Nagasaki, she heard for the first time the Christian message. After three years she was graduated, not only with the Kindergarten Teachers' diploma in her hand but with the love of God and the knowledge of Jesus Christ in her heart. She took up the work of the Kindergarten of the Akunoura (Nagasaki) Church and year after year built her fine Christian character into many children of that ship-building community.

"When she went to Akunoura she needed a home in which to live. Providentially she found the home of Hatsuko Morita, then a high-school girl of fifteen. Her

presence in that non-Christian home brought a benediction. When Hatsuko graduated from high school she went daily with Miss Eto to help in the kindergarten. The seed of the Christian gospel had been sown in her heart—she received a new power to transform her own life and those of others with whom she worked. This happened eight years ago.

“Miss Eto’s health failed her. But she worked in the kindergarten until she was within a week of her death, which was on Christmas Day, 1930. Miss Morita, a girl of twenty-two by that time, took up the work of leadership in the kindergarten. She is always ambitious for the best in service and so has been given two years for more thorough preparation in kindergarten methods.

“And so the spirit of Christ that Nobuko Eto found at Kwassui years ago is carried on, and will continue to be carried on to the scores of children who pass through the Akunoura Church’s kindergarten. The end of the story is not yet. There will be chapters of the story to write many years from now about the power that is passed on through the lives of Miss Eto, Miss Morita, and many of the kindergarten graduates grown-up.”

Revival in a Factory Town

An example of an effective Christian revival is reported by the Rev. Charles W. Iglehart of Tokyo. The revival took place recently at Tokyo-oka, a silk-mill town, with fine factories, each employing six hundred operatives, mostly girls. The girls come from the country districts and live in dormitories under the care of the factory managers. The owners are all Christians, and treat the workers as a great family. The slump in silk export to America forced the whole industry toward bankruptcy, and this one concern alone lost five million dollars in the last three years. Says Dr. Iglehart:

“A new pastor went there last year, and as his first act announced that he would be in prayer on the top of an adjacent hill every morning at five o’clock, interceding for a work of grace in the hearts of owners and operatives. For

one solid year he never missed this tryst, except one day when he went home to bury his aged father.

"But such devotion was not left unrewarded, and when Conference brought the year to a close, every morning at daybreak upwards of three hundred voices mingled in prayer and song on that hill. The president of the company has accepted a local preacher's license, while over two hundred young people have been trained and baptized into faith in Christ. Work in every factory begins each day with Scripture verses said in unison, and hymns sung by all the workers, standing at their looms. For six months no wages have been paid, many operatives depending on their families back home to send them even pocket money. But not one word of a complaint toward the company has been heard. They are toiling cheerfully and loyally to pull the business through. The church almost doubled the salary of the pastor, and sailed through without a deficit, with all benevolences paid in full—all from the flat purses of these devoted laborers, and the bankrupt owners. I have never seen so striking an example of how far a sheer Christian spirit will go in solving social problems, even though there has been no fundamental change in the economic basis."

Has Christianity Failed in Japan ?

"Has Christianity Failed in Japan?" was the title of an editorial in *The Japan Advertiser*, noted Tokyo newspaper. Noting the comparatively small number of Christians in the population, the writer asserts:

"The truth is that the question is essentially moral and only incidentally numerical. The influence of Christian teaching in Japan cannot be measured, but no one can live in the country without becoming conscious of it. It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life in the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the weak. Innumerable Japanese who never embraced the Christian faith have absorbed its influence."

Christianity and the Youth of Japan

“All Japan goes to school!”

Not literally so—but almost! For Japan is a land of youth, and in Japan all youth must be schooled. It is not so elsewhere in Asia.

From kindergarten to college and five imperial universities, the government has developed a fine educational system—compulsory in elementary grades—enrolling more than 11,000,000 pupils. Illiteracy is the lowest in Asia—less than 1 per cent of the total population.

What is the impact of Christianity upon this vast army of youth—“tomorrow’s leaders of the Orient”?

The Christian church is touching and reshaping the lives of Japan’s youthful students (1) as it touches individuals and families in church and school in city and country, (2) as it reaches groups through strictly Christian schools and through agencies of the church designed to carry the gospel to students—such as the Wesley Foundations, and (3) through that intangible “impenetration” of the Christ point of view and the Christ Way of Life into all realms of Japan’s life.

This “impenetration” of Christianity, though it cannot be summed up in statistical columns, is a factor of prime importance, for it indicates that Christ’s ideals and teachings are becoming indigenous in Japanese life.

In addition to kindergartens, primary schools, Sunday schools, and its work in Wesley Foundations, and in government institutions, Methodism—under the Board of Foreign Missions—carries on in Japan three Christian secondary schools. Yes, Japan has secondary schools—good schools. But to the highest scholarship these three schools add that undefinable character building that comes only through

the religion of Jesus Christ. To the three r's they add the Christian religion. And it is that additional "r" that is reshaping and will continue to reshape the whole life and thought and point of view of Japan's students and Japan's masses.

At Tokyo, the crowded capital and the second greatest educational center in the world, is *Aoyama Gakuin*, with academy for boys and girls, college for men and theological seminary for both men and women, caring for 3,500 students. Its president, Dr. Y. Abe, stands in the front rank of church leaders of any denomination, while the faculty includes eminent Christian scholars in every department. The place of the school in public esteem can be judged by the fact that last year, with 640 places in the entering classes, there were 2,285 applicants for admission.

The academy and college departments are entirely self-supporting, but desire more missionary teachers. The theological department, with its 147 preachers-in-training, is the promise of the church of tomorrow, and looks to us for some help, especially through student scholarships. "This gold," said Bishop Baker, recently, "in the hands of the school administrators, is converted in Christian leadership, which in turn moulds the life and thought and character of the Japanese nation. Thus does the giver to this enterprise become an alchemist for Christ."

One cannot go into any part of Japan, nor into any sphere of society, without meeting the alumni of Aoyama Gakuin in places of responsibility; and everywhere they are carrying the ideals of life and service instilled in the halls of their Christian alma mater.

Far to the south and west, in the city of Nagasaki, stands our *Chinzei Gakuin*, with its new concrete building on a commanding bluff, housing its 500 middle school students, and behind it a noble history of almost half a century. This school, founded with sacrificial gifts from our home church and still loyally linked to us, has given to Japan 1,500 of her leaders in every walk of life—and most of these graduates were baptized into the Christian faith during their school days. Many of the ablest leaders in Japanese Methodism were trained there. Under the leadership of

President Kawasaki and our missionaries, Chinzei Gakuin is facing an even brighter future than her splendid past. Brave efforts are being made to meet the shock of reduced mission funds in this school.

At the extreme north tip of the main island in Hirosaki, the cradle of Japanese Methodism, is our third boys' school, *To-O-Gi-Juku*, with its unique history. Founded a hundred and fifty years ago by the Tsugaru clan as a feudal school for the training of the young knights in the arts of chivalry, it has in God's providence come to be a Methodist school with a thorough-going Christian program and teaching. Its president, Dr. Sasamori, a devoted Christian layman, has the backing of the leaders throughout all far northern Japan, in which this is the only Christian school for boys.

From one Methodist Church in Hirosaki more than one hundred full-time Christian workers have gone out to bless society with their lives of service. With 500 lads in the school and its stream of Christian graduates flowing out into every field of activity no greater investment for this backward section of Japan could be made than through this institution, and its allied enterprises.

The remaining pages of this chapter will tell in some detail of the work of these major institutions—these Christian educational centers of the Methodist Episcopal Church.

Japanese Appraise Aoyama Gakuin

"If you would like to know how the Japanese people appraise Aoyama Gakuin," says Dr. D. A. Berry, of Tokyo, "look at these figures for the new school year:

"Applicants for admission to the Academy—more than 1,000 boys. This is the record for all time. We could only admit about 250.

"For the Girls' School—more than 800. About 250 admitted.

"For the College—nearly 500 applied. About 250 admitted.

"In the Theological School we have thirteen new men

and fourteen new women in the first years, and we rejected five or six others.

"The Baptist Theological School in Yokohama has sent their preparatory course students—10 men—to our school to take their work with our students. They will make it an experiment this year. Some of them hope to make it a permanent merger, and gradually send all their theological students here. It costs them now a large amount for each student and they have only two regular teachers.

"The Lutheran missionaries would like to do the same with their expensive school, but cannot get their Japanese brethren to agree to it yet. So theological union is quietly becoming a fact, even though we are not following the plans made in America!"

What a Great Newspaper Says

"*The Japan Times and Mail*," one of Japan's leading newspapers, edited in Tokyo by Yoshio Nitobe, carried an editorial of appreciation and praise for the half-century of service which Aoyama Gakuin, college of the Methodist Episcopal Church, is rendering. Under the caption, "A Famous Seat of Learning," it says:

"The attainment of the fiftieth anniversary of any educational institution constitutes a landmark in the cultural progress of that country. In the case of the Aoyama Gakuin, of Tokyo, which on November 3 (1932) celebrated, not merely with merriment but also with prayerful thanks to the Bountiful Giver of All Things, the golden anniversary of its establishment, the achievement is of more than passing interest when the historical associations of modern Japan are taken into consideration.

"The Aoyama Gakuin was the result of small schools started in the seventies of last century by pioneer Methodist Episcopal missionaries in the Yokohama-Tokyo region. From small beginnings and through a long and honorable, if checkered, history, it is today one of the most important institutions of learning in the capital of Japan which, again, is also a city of schools. All throughout its long career, the faith of those who first conceived such an insti-

tution remained firm and clear, despite the many vicissitudes that had to be faced, and the courage and determination of the administrative officers and the members of the faculty, together with the deep affection of the alumni and alumnæ, is today amply rewarded. The Government holds the institution in the highest esteem and has accorded to it the privileges that are accorded to State colleges, while there is hardly any honorable walk of life in Japan where one cannot find graduates of this college conscientiously and uprightly sustaining both the dignity of their alma mater as well as of their country.

"While the Aoyama Gakuin has a course of study that compares very favorably with similar institutions in the United States and Europe, it has consistently laid special stress on the moral upbringing, Christian as well as national, of its students, both male and female. While there is full freedom of worship accorded to all students, and while there is no attempt, however disguised, to seek to proselytise, nevertheless the institution, being fundamentally a Christian one, made and makes it its chief aim without any apology—and no apology is needed in this respect—to turn out, in a Christian way, conscientious and law-abiding citizens.

"The most difficult predicament that confronted the Aoyama Gakuin was in September, 1923, when Tokyo was smitten by one of the greatest cataclysms in its history. The splendid buildings of this institution of learning were leveled to the dust and the havoc wrought was so great that seldom has any school faced a disaster of such magnitude. But the spirit of the school and its faith and belief in its destiny refused to be crushed. Rising is easy or hard, according to one's mental equipment. And the mental equipment that formed the driving force behind the administrative body and the members of the faculty, as well as the moral training imparted to its thousands of alumni and alumnæ, stood the school in good stead. Courage, fearlessness, determination and a trust in Providence enabled all to rise spontaneously above temporary difficulties, with the result that, today, an even more imposing pile of buildings graces the splendid location in the

elevated and pleasant section of Tokyo where the institution is housed.

"In conclusion, we Japanese always remember that this institution, where the torch of learning and of morality has ever been held high, represents also an ineffaceable and indelible cultural and spiritual bond between America and Japan. It was largely through the magnanimous aid rendered by friends of the Aoyama Gakuin, amounting to over 1,000,000 yen (yen = about 50 cents), that the school was able to make such a splendid come-back. The future of the institution is bright because its foundations are imbedded in the hard rock of faith and uprightness, and there is not the slightest doubt that it will, in the years yet to come, render to this country services as invaluable as it has done in the past fifty years of its glorious existence."

Ten Years After Japan's Earthquake

After the great earthquake in 1923, to strengthen the morale of the people, an Imperial Rescript or edict was issued by the Emperor of Japan. The tenth anniversary of the promulgation of the Rescript was celebrated by assemblies of the schools in the Tokyo-Yokohama region. At the assembly of the students at Aoyama Gakuin, President Yoshimune Abe said in part:

"Just ten years have passed since the Emperor issued his Rescript on the spiritual recovery of our people from the distress of the great earthquake. That awful earthquake, the destruction of almost all our buildings at Aoyama, and the reconstruction program, have made a new epoch in our school.

"On that first day of September, 1923, having barely escaped from one of the buildings, President Ishizaka and I sat together on a stone near Goucher Hall. Looking over the ruins of the buildings and the tall clock tower of old Philander Smith Building still standing, President Ishizaka said to me with a smile: 'It is the beginning of a new and great task!'

"After the terrible disaster, the Japanese people, especially those in Tokyo, were at a loss to know what to do,

and it was at such a crisis that the Imperial Rescript was given us. Inspired by the Imperial Rescript, Aoyama Gakuin made every effort not only for its own reconstruction, but also to help others in distress. One of our dormitories was occupied by Saint Luke's Hospital, other dormitories were used for refugees, and one of the buildings of the Girls' School was used as a temporary home for the lost children from the streets. This work of our school was so well known that the Empress herself made her memorable visit to our school. The Deans were received in audience at Harris Hall and the flowers arranged by Mrs. Welch in the room were graciously noticed by the Empress. Thus a Christian school had this rare honor of a visit from the Empress of Japan.

"In the reconstruction of Aoyama Gakuin, the deep sympathy and the financial help from the churches and friends in America should always be remembered with our profound gratitude. President Ishizaka, Miss A. B. Spowles, and Dr. Charles W. Iglehart, whose brother is sitting here on the platform, went to America and appealed for help, and after a very strenuous campaign they succeeded in raising a large amount of money, enough to put up the three big buildings as we see them now. Later Dr. A. D. Berry also went to America, and the beautiful Theological Building we see across the campus came to be built.

"Thus a silver bridge was built across the Pacific Ocean from America to Japan, across which the angels of love and kindness visited our land. We must always remember that the commemoration day for the earthquake is to be a great day for keeping the love and kindness of the American friends in our memory.

"To see a glorious future, we must remember the past with gratitude! No development can ever be expected in the future without the remembrance of past kindness from others. The greater a man becomes, the more deeply does he remember the kindness of friends, and that is still more true of a school like ours."

Yoshimune Abe Heads Aoyama Gakuin

Dr. Yoshimune Abe, one of the best known educators

and ministers of the Japan Methodist Church, is the president of Aoyama Gakuin, succeeding Dr. M. Ishizaka. Dr. Abe assumed his present duties on April 1, 1933.

Dr. Ishizaka retired from the active leadership of Aoyama Gakuin because of advancing years. He had been connected with the school for fifty years, its entire lifetime, as student, teacher, dean and since 1921 as president. It was Dr. Ishizaka who led the school through the crisis of the great earthquake in 1923, when all the main buildings were destroyed, and who directed the rebuilding of the institution. It was he who also brought about the union of the Methodist girls' school in Tokyo as a department of Aoyama Gakuin. He has seen the school grow to an enrollment of 3,300 students, making it one of the largest Christian schools in the Orient. He is loved and respected throughout Japan.

Mr. U. Yoneyama, president of the Alumni Association of Aoyama Gakuin, has given the school a residence in a fine location in the suburbs of Tokyo. Dr. Ishizaka will make this residence his future home.

The new president is favorably known in the United States. A few years ago he toured the middle western states with other nationals and missionaries and made a profound impression in hundreds of Methodist Episcopal churches. Dr. Abe is a graduate of the college and theological departments of Aoyama Gakuin, and took graduate work at Drew Theological Seminary. Ohio Wesleyan University has conferred upon him the degree of Doctor of Divinity.

Following his graduation from Drew, Dr. Abe returned to Aoyama as pastor of the school church. Later he became dean of the Academy, and two years ago dean of the Theological Department. He is one of the leading members of the Japan Methodist Church and was head of its Board of Evangelism.

At his inauguration as president, Dr. Abe said in part:

"It is a matter of course that we recognize Aoyama Gakuin as a Christian institution. Ever since the foundation of the school, until today, it has claimed to stand for

Christian education, and has made it the most characteristic feature of the institution. This guiding spirit must hereafter stand as firm as a rock. . . .

"The mission of, and the reason for, the existence of our school indeed must be found in our endeavor to thoroughly act up to, and thereby to accomplish, the purpose of education as based upon Christian principles. I shall never cease to emphasize this point hereafter, on any occasion, under any circumstances.

"One of the original departments of the Aoyama Gakuin was the Theological School. We still have it today, and we are training therein workers who will serve, directly, in behalf of the Christian movement. Moreover, ever since the foundation of our school, we have been assisted by, and have cooperated with, the churches both at home and abroad. It is a matter of course, therefore, that Aoyama Gakuin will hereafter continue to render service to the Christian community in this country, and to cooperate with the churches in Japan as well as those abroad.

"It is indeed my earnest prayer that champions of Christianity be developed, one after another, from among our students, who will work, in concert with the churches, for the evangelization of the Japanese people. The present-day world, however, makes it very difficult for even a single man to get along in it as a Christian. When an entire school, therefore, stands for Christian education, it is bound to face an innumerable amount of difficulties, the extent of which are always far beyond one's expectations. Especially in these days when education is apt to be looked at as a mere business, it is never an easy task to carry out thoroughly the ideals of Christian education.

"However, I do hereby solemnly affirm that I shall respect to the utmost the traditional spirit of Aoyama Gakuin, take the difficult road instead of the easy one, and thus remain unswerving in my allegiance to the fundamental principles of Aoyama Gakuin."

Aoyama's Varied Curriculum

Each of the five departments of Aoyama Gakuin is

recognized by the Imperial Department of Education as fulfilling the requirements of its particular grade.

Graduates of the Academy are entitled to enter the Government schools of higher grade. The studies include Japanese, English, geography, gymnastics, Chinese, science, morals, Oriental and Occidental history, music, mathematics and drawing.

The College offers three courses of four years each: English Normal, Arts, and Business. The first and last of these are professional, definitely preparing the student for English teaching or for a business career. The second offers a general cultural education of high grade. The Government gives high recognition to all these courses, granting the coveted teacher's license, in English and Business subjects, to most of the graduates. Most higher courses in Japanese schools are specialized. The Arts Course is devised to offer a general liberal education, in which the student may specialize in Philosophy, Sociology, or English Literature.

The Theological Department is practically a union theological training school. There are courses in Bible, practical theology, systematic theology, New Testament, Old Testament, music, religious education, church history, liturgics, philosophy, sociology, Hebrew, Latin, German, Greek, English, Japanese, ethics, psychology, hymnology, as well as general cultural subjects.

The Girls' High School is a department quite similar to an American high school for girls, and with a curriculum like that of the Aoyama Academy.

The girls' School of Home Economics gives a wide variety of general cultural and household topics: Bible, ethics, civics, etiquette, law, economics, pedagogy, logic, psychology, clothing, textile, laundry, cooking, marketing, food chemistry, architecture, dyeing, nursing, home economics and administration, biology, chemistry, gardening, hygiene, bacteriology, embroidery, sewing, millinery, drawing, Japanese, English, music, and gymnastics.

The students in each department are organized into a Student Association. Varying with the Departments, the following extra-curricula activities are fostered: baseball,

football, archery, fencing, swimming, horseback riding, hiking, mountain climbing, excursions, music, art, dramatics, public speech, English speaking, story telling, research, religion and the Bible, philosophy, social problems, economics.

It Began on Two Dollars

A two-dollar school!

Yes, it began just that way!

A little over fifty years ago, a young couple were starting on the great adventure of a missionary life in Japan. And it was an adventure then. No palatial steamers crossing the Pacific in nine days! They had side-paddle wheelers in those days. But the church in the United States had the missionary vision, and so the young candidates for the most challenging work the Kingdom offered told their story as they made their way to San Francisco.

It was at one of these meetings that Mrs. Cobleigh, the widow of a Methodist preacher, came up to greet the missionaries. As she warmly shook the hand of the bride, she pressed two silver dollars into her hand, saying that "one is for you and one for Carroll." In this way did Mr. and Mrs. Carroll S. Long get the first money that later was used for Chinzei Gakuin! It meant great sacrifice on her part. Dr. Francis N. Scott, Methodist missionary, takes up the story:

"The first building was on Higashi Yamate, a magnificent site overlooking one of the finest harbors in the world. 'Some location,' said our bishop when he first saw it. But it was too small. No one dreamed that the school would grow as it did. There was only about an acre for school use. We could not have even a full-size tennis court, not to speak of baseball. So, when the building burned in 1924, it seemed clear that we should move. After a long struggle we got from the Government the old regimental drill ground. It is a splendid site. Instead of the bugles calling the men to learn how to kill, the school bell calls the boys to prepare for life. And what is more significant still, on the very site where the cannon were emplaced we now hold early morning prayer meetings!

"It doesn't look much like a two-dollar school now! On the new commanding location, with generous help from loyal American givers, we have one of the finest school buildings in Japan. Every lover of Chinzei rejoices when he looks up at the beautiful building crowning the hill.

"It is particularly in the matter of Christian character-building that this school has been notable. It would be hard to find anywhere a school that has made more of its religious opportunity than has Chinzei Gakuin. Lately the depression, with the resultant shortage of applicants, the change to the new location, and other factors, have hindered religious work along with other activities. But we have a fine young pastor, one of our own boys who graduated from Ohio Wesleyan and Garrett, and who is doing a splendid work among the boys. As soon as national conditions become settled, and anxiety relieved, there is good reason to believe that this school will again show religious leadership of a very marked character.

"But there are a few critical years ahead. As President Soper of Ohio Wesleyan says, the opportunity for Christian education in Japan is very great indeed, but unless the schools can get financial help from outside the country, for a few years at least, it is doubtful that they can carry on.

"Chinzei Gakuin has always had loyal friends, and no doubt they will not forget her in her hour of need.

"If enough people would give even two dollars each we could carry on!"

Chinzei Gakuin's Contribution

Chinzei Gakuin has produced a large number of sons of God who have contributed to the building of the Kingdom there. Concerning some of these alumni, Dr. Scott says:

"When we came to Chinzei Gakuin twenty-five years ago there were two Conferences of the Methodist Episcopal Church in Japan. The one in the southern island of Kyushu was called the South Japan Conference. We found that the preachers of the Conference were almost entirely graduates of Chinzei Gakuin. The mere fact that a school

which was then small could produce so many religious workers was very remarkable. . . .

“Who was the pastor who led the Ginza Church in Tokyo out of its distress following the earthquake, and led it in this great building enterprise? Dr. Semei Yoshioka, a graduate of Chinzei Gakuin, and the fraternal delegate from Japan to the General Conference at Atlantic City. Alert, friendly, lovable, a superb presiding officer, and a fine preacher, he is not only an honor to Chinzei Gakuin, but reckoned as one of the strong men of the Japan Methodist Church.

“Tokyo’s largest Methodist Church, the Metropolitan Tabernacle, is now called the Central Tabernacle. This also was destroyed by the earthquake and rebuilt. When they had finished the building, where did they look for an outstanding preacher to appeal to university students? They chose Seishu Kawashiri, a Chinzei Gakuin graduate who finished the Aoyama Theological course, and then went to Drew, where he won the cash prize yearly offered for excellence in preaching—and that in a language not his mother tongue. He came to Japan, and went at once to the pastorate of our Aoyama Gakuin Church. From there he went to the great Sapporo Church in the northern island, and from there to Central Tabernacle. This spring he was elected Dean of the large Aoyama Gakuin Middle School.

“Among the educators who have been graduated at Chinzei Gakuin, one name leaps out at you—that of Sanro Toyama. He was one of the first graduates of the school, and is today one of the best English scholars in the Empire. The American college graduate who can equal his diction is a rare man. But it is not merely as a linguist that he stands out. He taught for a very long period in the Kumamoto Higher School, and gave satisfaction so pronounced that this writer heard the Governor of Nagasaki Prefecture say in public that although Mr. Toyama had taught eighteen years in one school he had never heard a word of complaint about him. A little over twenty years ago the Lutheran Mission started a school in Kumamoto. Before undertaking it they approached Mr. Toyama to see if he

would consent to be its president. He so successfully started and carried on that enterprise that when the government inspector came to see if they would grant recognition he said: 'This is a model school.' It has been remarkably successful, and the key-man has been Sanro Toyama. This whole island rates this Chinzei man in the very first rank among educators.

"Prof. I. Tamama, one of our first graduates, has been in Tokyo educational work so long that he seems like a fixed institution. He is a graduate of Albion College. He has long been the leading spirit in the Tokyo English Speaking Society. But he does not stop at English teaching. He is a prominent member of the Mita Church, and goes out on Sunday evening to *preach* at an offshoot of that church. All of which goes to show that he, too, is not lacking in the Chinzei spirit!

"Then there is our scholar, the Rev. Takuo Matsumoto, professor of New Testament in our Aoyama Theological School. When this writer first taught him in Chinzei Gakuin twenty-five years ago, his first impression was that this boy, only a little over a year out of middle school, could hold his own with the best among American university men as a student, even in the English language. That this was not a mistake was shown when he went to America. Graduating from Ohio Wesleyan at the same time as Kawashiri he went to Drew with him. The year they were seniors, Matsumoto won the Hebrew Fellowship, and his classmate the preaching prize. Returning to his own country, he took New Testament work at Aoyama, breaking his connection only long enough to do a year's work under a missionary fellowship at Union, Ohio. Since coming back the second time he is steadily winning distinction as an author, having now several important books to his credit."

A School With an Ancient History

Premier Minoru Saito, himself coming from the hardy stock of these northern prefectures, has this to say of the Hirosaki Boys' School—the only Christian school for boys in far north Japan:

Presidence
du
Conseil des Ministres

January 25, 1934

My dear Bishop Welch,

During its past existence of nearly 150 years, the To-O-Gijuku has made signal contributions to the country by sending out many an able man imbued with lofty ideals of service. It is a matter of profound regret that the school is finding it hard to carry on for financial reasons. I sincerely hope that its appeal for donations will be met with a generous response on the part of the public so as to enable the venerable institution to tide over the present difficulties and continue its brilliant career of honor and usefulness.

VISCOUNT M. SAITO.

But to speak of a Christian school in Japan one hundred and fifty years old seems a contradiction of words! Christianity was punishable by death, and notice boards to that effect were displayed all over Japan until their removal in 1873. Hence the story of this school is one of the romances of modern missions.

The Rev. Floyd Shacklock, missionary in Hirosaki, tells something of the romantic history of this ancient institution:

"In 1797, when George Washington had just retired as President of the young American Republic, there was in north Japan a feudal lord of vigor and foresight. This Prince Tsugaru established a school for the warrior youth of his clan, where they studied the ancient classics and the arts of the old Japanese warrior. It was one of the famous "juku" type of schools noted for close contact between the masters and boys, and noted, too, for the sturdy character of its graduates. It carried on throughout the years.

"After Japan opened her doors to western nations, there arose a demand for western learning, and in 1872 a new department was opened in the old school. Western geog-

raphy and history, mathematics and science, and the English language were taught. Four years later John Ing, a Methodist missionary, was invited to teach in the school. After six months he had organized a Sunday school, and within a year a church was organized with a score of students as charter members.

"In nearly sixty years of the life of that church, more than a hundred and twenty young people have gone out into fulltime Christian service, as preachers, women evangelists and other workers. The sainted Bishop Honda, first head of the Japan Methodist Church, President Yoshimune Abe of Aoyama Gakuin, the great Methodist school in Tokyo, and a host of scholars, officers and preachers in the Methodist church and in other denominations, all from Hirosaki and vicinity, have led Dr. Kagawa to call this the greatest center of Christianity in Japan.

"Even in America, there are probably few churches that have sent out over a hundred Christian workers. The steady stream continues, and each year several young men and women join that illustrious group. Through all the years, the strength of the church has been drawn from the students of this school, and from the splendid W. F. M. S. girls' school in Hirosaki.

Famous Hirosaki Graduates

"But the graduates of the school are conspicuous in many other lines as well. In diplomacy, the late Count Chinda, graduate and former teacher, became ambassador to Germany, England and the United States. Upon his retirement, he became grand chamberlain to the present emperor, then prince-regent, and exerted a profound and Christian influence. Mr. Aimaro Saito was ambassador to France and to the United States. More than a score of graduates occupied high government posts.

"Several were made peers, and a dozen have served in parliament. Five became generals in the army, two admirals in the navy. Among scholars, Dr. N. Ichinobe was one of Japan's foremost astronomers. In Bible scholarship, Yamada and Yoshizaki contributed much. A long list of educators shows many names of renown. Mr. M. Kuga

founded the *Japan Newspaper*, a powerful daily; and eight or ten others gained national prominence as authors and editors.

"In business, Kenichi Fujita became head of the Tokyo Chamber of Commerce for a time. Scores of other business men, of doctors, of large-scale farmers, of attorneys spread the influence of the school. Five of the mayors of Hirosaki were graduates, and the villages of the prefecture, and local assemblies, were often chiefly served by graduates.

Now a Methodist School

"But to return. The complete abolition of the feudal system meant that the feudal lord of Hirosaki was no longer able to support his school, and in 1883 it was turned over to a group of prominent citizens to operate as a private school. Twice fires destroyed the buildings; and after several disastrous years of drought and famine, the school had to be closed for lack of support, in 1913.

"But the school was destined not to die. In 1922 the property, name and goodwill of the old school were turned over to the Methodist Church on the condition that a boys' school be maintained, and the To-O-Gijuku entered a new period, the period of its full flowering. It was reopened as a thorough-going Christian school. Seven missionary and nine Japanese trustees own and direct the school. They were fortunate in securing their first choice for principal, Junzo Sasamori, Ph.D., a native son who has studied and lived long in the United States. His administration is able and forward-looking. Twenty-two teachers, three of them with advanced degrees from American universities, and one missionary teacher have in their care about five hundred boys, between the ages of twelve and eighteen.

"Many alumni of the old school have rallied to the support of the new Christian school, though of course others would prefer to have it a non-Christian school. They have given a modest beginning of the endowment fund. A large tract of mountain and plateau land—some two thousand acres—has been given to the school; although it cannot be financially productive for some years, it is the basis for plans of special efforts in rural reconstruction. A splendid

fire-and-earthquake-proof reinforced building houses the school, the gift in 1931 of American friends. In its first decade the new school made for itself a substantial place in the community and prefecture."

Reaching Japan's Advanced Students

Both the report of the Commission investigating Christian education in Japan and the Laymen's Inquiry strongly recommend larger effort by Christian missions on behalf of the students of the Japanese Empire.

The Japanese church has from its earliest days been recruited largely from the student groups in academic centers. But only recently has it become clear that, just as different methods of evangelism are required for professional men, laborers and farmers, so for young people, and especially for students, there must be a special technique of approach to and cultivation in Christian thought and life. Recent events in Japan have made it the more obvious that as go the students of any land—whether to communism, to fascism or to Christian idealism—so must eventually go that nation.

As in the United States, Methodism in Japan has been a pioneer in young people's evangelism and in student work. Whereas there is a Japanese Christian Endeavor movement known as *Kyoreikwai*, the Methodist department constitutes such a major portion of this federation that it, like the Epworth League in America, conducts its own programs and pretty thoroughly leads the field of young people's work throughout Japan. With the *Kyoreikwai* cooperate the Sunday school, home missions and educational bureaus of the Japan Methodist Church. It is in federation with those four bureaus that the recently organized student-work commission now functions. This is the first such concerted effort on the part of any denomination in Japan to meet the peculiar problems of students.

Inasmuch as evangelistic work is already well provided for in Methodist denominational colleges, this student-work commission gives its major attention to students off the campus, and especially to the great host of government and private school students, of which there are more than

100,000 in Tokyo alone. Kyoto, Osaka, Sendai, Sapporo, Fukuoka, and Nagasaki are also great student communities in which Methodist churches are located. Pastors and student workers in these localities, augmented by chaplains and professors of our Methodist colleges—Kwansei Gakuin in Kobe and Aoyama Gakuin in Tokyo—constitute the Church's committees now at work.

The Rev. T. T. Brumbaugh, Wesley Foundation director in Tokyo, gives the description of the work:

"Of Methodist missionaries in Japan, in addition to those in Methodist schools, the following are engaged in work among students: Mr. and Mrs. Roy Smith of Kobe (Methodist South), Rev. and Mrs. S. H. Luthy of Sendai (Methodist Episcopal), Dr. and Mrs. E. C. Hennigar of Central Tabernacle—Tokyo (United Church of Canada), and the writer and Mrs. Brumbaugh of Tokyo (Methodist Episcopal). The methods pursued are quite similar to those of the Wesley Foundation in the United States, large emphasis being given to Bible classes and discussion groups, and to cooperation with the local churches into whose membership the students enter upon baptism. Intimate relations are also maintained with groups of similar character in other denominations, and with the Y. M. and Y. W. C. A., inasmuch as we are more desirous of a united Kingdom movement in Japan than sectarian advance.

"For promoting Christian work among students throughout Japan, an editorial board headed by David Takahara, recently back from study in America, publishes '*The Young Wesleyan*,' a Methodist quarterly for youth, printed partly in Japanese and partly in English, the only magazine of the kind in Japan. In addition there are annual student camps, institutes, essay contests, and other activities calculated to call out the best in student life and thought for Christ and His Kingdom.

An International Group in Tokyo

"Referring more particularly to the work in Tokyo to which the writer is giving his attention, it may be of interest to take note of the dozen or more student groups met weekly in churches, Y. M. C. A.'s, our home, and elsewhere,

some for boys, some for girls, some co-educational—always international in character and spirit, including Japanese, Koreans, Chinese, Americans, Siamese, Indians, Filipinos, et al. A student council unifies the whole into an organization known as the 'Wesley Fellowship of Christian Youth,' with membership by application, a semester fee, and a budget thus raised for its various activities. These activities include evangelistic work, social service, world fellowship, library facilities, dramatics, publications, and social life.

"The active attendance list of Mrs. Brumbaugh's and my classes at present number about 350, and those with whom we have established intimate contact in the past three years of work in Tokyo number over 1,000. At a recent gathering of about 50 it was found that there were fourteen universities and colleges represented.

"Concerning the calibre of our students we may report that, in addition to those who have taken or are preparing for positions of leadership in Japan, one is now an under-secretary of the Japanese embassy in Washington, one in similar service in London, one a Japanese pastor in Spokane, one a secretary of the Institute of Pacific Relations, and one is now a graduate student of international politics at Columbia University, after having made a tour of the United States in the interest of peace.

The Students and Manchuria

"We have been especially proud of our students' attitude during the recent Far Eastern quarrel over Manchuria. Early in the struggle our Fellowship got into touch with the Christian students of China by an exchange of friendship pledges and later sent two of our finest representatives to Shanghai, Nanking and Peiping as messengers of peace.

"In all honesty we must report that many of our leaders are feeling called to Manchukuo where jobs await, the most recent to depart going as a captain of the newly organized Manchukuo army. Yet we are assured that these have all gone with a different spirit from that characterizing the militarists of Japan. Incidentally, our friend the 'captain' is quite a pacifist, and another officer of the Japanese army

and one from the Navy, the latter a former student of the Wesley Foundation at Harvard and now a member of our student-work committee, signed our 'Peace resolution' of last winter.

"To every student or other attendant at our meetings who accepts baptism—always of their own volition and not because of pressure—Mrs. Brumbaugh and I have made it a practice to present a little leather-bound New Testament, or, if he has a Testament, a hymnal, a token of our esteem and confidence. We have never exhausted the stock of the Bible societies, but through the years the number of volumes presented is steadily mounting. We are rather proud to say too that they have not all been Methodist Bibles, by any means. And even where there has been no such material evidence of discipleship we are sure there are portions of Scripture and scraps of Christian songs doing good heart service wherever these young folks may go."

Education for Rural Japan

Japan is more than half rural. Modern industrializing has drawn attention away from the needs of the agricultural population, and at the same time has made those needs more desperate. The plight of the farmers is indicated by a spirit of antagonism toward the government and by the increase of a radical attitude.

Agricultural education has been worked out into a definite system running from middle school through to the university. There are among the faculty of agricultural schools, and among rural experts many individuals who are glad to put their training at the disposal of the rural group in a real spirit of extra-curriculum service. Not all of these are Christians.

Other good forces are found in many forms of cooperative activities among the farmers; also in the Young Men's Associations which are organized in thousands of villages, with about three million members and a program of education, physical training, and civil service. There are similar young women's associations.

Religiously, there is a great lack of rural missionary work. Thousands of villages have had little if any Chris-

tian work at all. A helpful beginning of training Christian leaders in the so-called Gospel Peasant Schools has been made in the holding of short courses of instruction, lasting a week or ten days, for young men and women mostly from the former group. They study religious subjects plus rural sociology and problems of rural life. With a bit of inspiration so gained, they go back to help in their own villages. Dr. Kagawa started this effort, which is spreading.

On the part of the missionaries engaged in this field, there is an increasing conviction that their work must be taken out into the country districts, and that missionary leaders must themselves be trained to instruct Japanese rural leaders, who in turn will do the work. This must be done with sympathetic understanding of the social and religious life of the people; social and economic needs which are not met by other agencies must be discovered and cared for; the importance of cooperation with the government must be remembered; and the work must constantly carry a definite spiritual message; never to be obscured by economic problems. In regard to this last provision, the words of the Japanese leaders at a recent rural mission conference are notable:

"In view of the actual situation obtaining in the life of the rural people, we recommend that special emphasis be put on the proclamation of God as personal and as Creator, and of Christ as the Savior of mankind, and to stress the spirit of brotherly love with Christ as its source and center."

Farmers' Gospel Schools

One attempt to meet the farmers' needs is being made by the "Farmers' Gospel Schools"—combined evangelistic gatherings and practical "dirt schools" for young farmers. These schools are being conducted by missionaries and by Japanese Christian leaders in all parts of the empire. Practically all the young farmers enrolled were non-Christian, and these schools were their first real contact with the Gospel message and program.

A typical school, meeting at Hirosaki, is thus described by Mr. Shacklock:

"About thirty young fellows had been recruited through the Young Men's Associations, the patriotic organization found all over Japan. These thirty were from twenty-eight different villages, so the results will be carried far and wide during the coming year.

"They studied during the day, had more or less informal discussions in the evenings; ate together, slept together in the rooms with Japanese matting in the rear of the church (prayer meeting or Sunday school rooms). The leaders lived with the boys, and I think these personal contacts were the most valuable.

"We had two outside experts on the speakers' list, the Methodist pastor at Sendai, who is gaining considerable fame in social and rural work, and another able Christian, also an authority in this field. In addition, Doctor Sasamori of the To-O-Gijuku was a popular speaker, telling of his own days on American farms. Pastors, teachers from the mission schools, and laymen filled up a pretty solid program, but the country boys lapped it all up and asked for more.

"The lectures themselves varied from rather basic studies of rural problems, to very practical talks on crops and livestock, village cooperative associations, Bible lessons, and talks on Christianity applied to everyday problems. One of the pastors is musical, and he taught them several hymns which they greatly enjoyed.

"One of the long wall mottoes is the motto of Kagawa: *'Love God, love man, love the soil.'* Since the group were all able to read—one of the great advantages in Japan—we were able to do considerable with literature. I am sending each of the boys the 'Kingdom of God Weekly' newspaper.

"The high point came the final evening, when without reserve they began to tell one by one how they had been suspicious or opposed to Christianity, and without exception they expressed appreciation of the week's work. Some of them became emphatic in statements of what they proposed to tell their neighbors about Christianity. Certainly they were more than an average group of 'inquirers,' and I expect great results during the year.

"They were insistent that a similar school be held next

year, and it may be that two sessions will be held; one for these boys, and one for a new group."

Rural Day Nurseries

Still another form of rural service, especially to the farm children of Japan, has been carried on in several places by Christian leaders: the establishment of day nurseries for children during the season when their mothers are pressed into service in planting or harvesting. Dr. Robert S. Spencer, missionary in Fukuoka, graphically describes this service:

"Foreign missionaries aid in day nurseries for farmer children during rush season.

"Splendid international help at Maebara town, Itoshima county.

"Under such headlines the *Osaka Asahi*, a great metropolitan daily with a circulation of over a million copies, gave on July 19th, 1934, the story of a piece of Methodist Christian service in Itoshima county, a dozen miles west of the city of Fukuoka. That such a daily, published hundreds of miles away, should even note such a venture was surprising enough. But the warm word of commendation given to the cooperation of a couple of American missionaries with their Japanese colleagues in such a project indicated an appreciation which is well worth remembering when pondering the value of Christian missions.

"Without doubt the situation of the farmer population of Japan forms today one of the greatest problems confronting the Island Empire. Statesmen, militarists, politicians: all talk 'relief.' In its general aspects, the rural problem in Japan is not unlike the similar situation in the United States; but it differs in that the margin of existence for the Japanese farmer has for centuries been a mere fraction of that enjoyed by the American agriculturist. Losses for the Japanese country man mean not merely doing without—they mean approximating or attaining starvation.

The Children Suffer

"In such a situation the women and children suffer the more severely. We shared recently in the work of a free

clinic organized by Rev. T. Utsumi of the Maebara Methodist Church. A child specialist from the Imperial University Hospital examined several hundred rural children. The revelations as to malnutrition, lack of the simple elements of hygiene, and the like, shocked not only a missionary who thought he had experience, but even brought exclamations of amazement to the lips of the otherwise expressionless Japanese doctor.

"At no time do the children suffer more from neglect than during the two rush seasons of the farmers' year—the time of the transplanting of rice, and the time of harvest. Fathers, mothers, brothers, sisters are in the fields practically from dark to dark. Baby is strapped to mother's back, as she toils in the blazing sun, or, laid under the shade of a bush or cart, may be left for the most of the day to its own devices. The sadness of this neglect is all too often tinged with the deeper shades of tragedy.

Nursery at Maebara

"Rev. Takao Utsumi, the pastor of the Maebara Methodist Church, has found in this situation one of the opportunities for Christian service. Day nurseries have been organized to operate during the rush season. These have been made educative by getting the free assistance of young girls from the towns, who another year can go out to help somewhere else. Two such day nurseries were carried on during the summer of 1934.

"Miss Carolyn Teague, an Alabama girl with a rural background and now the evangelistic missionary stationed in Fukuoka under the Woman's Foreign Missions Society, elected to serve with the day nursery opened in the village of Imajiku. With her Japanese colleagues, she moved out to the village, receiving the use of a two-room house. To those who think the life of a missionary 'soft,' I should like to recommend that house for a few weeks' residence—its 'bathroom' by the well in the yard, invisible only from the sky, its dirt-floored kitchen, and all the rest. When I went to visit the nursery, I found the missionary lady, in the midst of sixty or seventy little children, holding a baby boy in her lap and feeding him a glass of *milk*—something he

never received at home, but which he greatly needed to supplement his rice diet.

"Calling for the babies at six a. m. and caring for them all through the roasting July days; superintending naps, meals, play for these many little ones; caring for minor injuries and settling quarrels; teaching them Christian kindergarten songs and games; and then at dark taking them back to the weary mother for the night: these were the tasks to which Miss Teague and her colleagues dedicated themselves for the sake of the hard-worked rural mothers. In the present situation even the expenses of such a venture may come from the pocket of the missionary interested.

An International Meaning

"Such services on the part of the missionary are not always understood in the homeland. While some complain that the missionary has 'no social vision,' others object to the missionary spending so much time in secular work.

"With the Japanese, there is happily a better understanding. They know enough of the west to realize that such personal services cannot be given except by the sacrifice of convenience and comforts which most of the readers of these lines would unhesitatingly regard as necessities.

"A recent visitor from America writes: 'The constant wear of unsanitary sights and smells, and of food which almost turns one's stomach, and dirt and filth and lack of companionship, and outraged modesty, calls for a high grade of morale, if one is to continue to mingle with the people and love them. . . . There are forms of courage nobler than the merely physical.'

"Few missionaries feel as strongly as that, but our Japanese friends understand and appreciate—and there is the missionary's joy.

"There is a further angle to the matter, too, which ought to be noted. It is such service of Western Christians with Japanese which stands as one of the major antidotes to the poison of suspicion, ill-will and hatred in international relations which some seem to find it profitable to disseminate. To many a Japanese, the United States or England becomes an object of friendly feeling because of some mis-

sionary who has spent himself or herself for Japan. A great metropolitan daily stresses the 'splendid international service' of a lowly missionary in creating one of the few bonds between the West and the East which operate against the spread of misunderstanding, hatred and possibly war.

"Looked at from this point of view, is not the support of the missionary project at least as important to you as cosmetics—or candy—or a battleship?"

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METHODIST EPISCOPAL CHURCH**
150 Fifth Avenue New York City

An Outline Story of Japan

It is strongly urged that a "general study" of Japan be made by all groups and classes using this pamphlet. We are indebted to Dr. Charles W. Iglehart for this comprehensive outline of what such a study should include:

I. *JAPAN, the Land and the People.* Location. Reef, skirting Asiatic mainland. Islands. Mountainous, forests, volcanoes, earthquakes. Nature varied and beautiful. Contacts with China and Korea. Natural isolation. Size. The people. Whence immigrated? Northern Mongols; South Sea Islanders. But not homogenous. Their homes. Food: Rice, fish, tea. Industries: Silk, cotton manufactures. Problem of iron and coal supply. Population.

Reading. "Japan" in Ency. Brit., or Clement: "Handbook of Modern Japan," or Latourette: "The Development of Japan."

Discussion questions. 1. What is the difference in outlook of people who live on islands and those who live on a continent?

2. What is meant by "race"; and how may they be distinguished?

3. If we were overcrowded, how should we solve our problem?

II. *THE JAPANESE, Their Civilization and Spiritual Heritage.* Original stock. Lovers of nature. Worshippers of sun, mountains, trees, etc. Buddhism comes from China. Its teachings, worship, literature, art, music. Confucianism. Philosophy. Ethical code. Ancestor worship. Family system. Feudalism. "Bushido." Chivalry. Mediæval art, crafts, disciplines. Early Christian Missions. Xavier. Successes. Persecutions. Influence. Folklore. Legends. Some Japanese heroes. The total "Japanese spirit."

Reading. Same as for I. Also Nitobe: "The Japanese Nation," or "Bushido," or Mitford: "Japan's Inheritance," or Brinkley: "History of the Japanese."

Discussion questions. 1. In what respects is our cultural heritage different from that of the Japanese? Better? or worse?

2. What values do we see in Buddhism? Confucianism? Shinto?

3. Have we anything to learn from the Oriental family system?

III. *MODERN JAPAN, Transformation and Problems.* Opened by Commodore Perry, 1852. *Accepts modern ways.* Political changes. National government. Communications. Transportation. Roads. Social classes abolished. Universal public education. Health and sanitation. Army and Navy. Merchant marine. Commerce. Industry. Growth of cities. *Confusion today.* Eastern and Western traditions side by side. Houses. Architecture. Art. Music. Dress. Drama. Movies. Literature. Personal traits and ideals. Moral objectives. Religious beliefs and organizations. *Critical problems at home.* The farmer. Lack of land. Low price of crops. Taxes. Mortgages. Tenancy. Backward conditions. Isolation. Discontent. Break-up of the family system. Sons going into industry. Daughters, also. New freedoms. Temptations. Moral tests. Marriage customs changing. The city. Swift migrations to factory life. Overcrowding. Slums. Bad laboring conditions. Poverty. Sickness. Vice. Exploitation. Despair. *Social movements.* Communism. Both laborers and farmers. Students. "Dangerous thoughts." Fascism. Worship of emperor and state. Army and navy espouse cause of common people against financiers. Materialism. *Troubles abroad.* War with China, 1895, with Russia, 1905, World War. Manchuria and the loss of world sympathy. Meaning of the struggle. The panic of fear over security. Access to basic necessities. Overflow.

Reading. Same as I. Also Mathews: "World Tides in the Far East," or Brown: "Japan in the World Today," or Eddy: "Challenge of the East."

- Discussion questions.* 1. What did Japan gain, and lose, by accepting the modern ways?
2. What makes Japan militaristic? Nationalist?
3. Has our country truly renounced war? Have you?

IV. *THE CHRISTIAN MOVEMENT IN JAPAN.*
First missionaries. Their contribution. Religious freedom. Wide diffusion of Christian ideas. Influence upon leaders. Present work.

The Christian churches. Denominations. Numbers. Location. Famous ministers. Laymen. Varied functions. Young People's Work. Women. Sunday Schools. Christian Education. Kindergartens. High Schools. Colleges. Training Schools. Reform. Relief. Hospitals. Social Service.

The Kingdom of God Movement. Kagawa. His life. His work. The Movement, 1930-. Individual conversion. 12,000 meetings. 50,000 decisions. Rural regeneration. Farmers institutes. Social salvation. Employees and labor conferences. Lay workers training schools. Christian "Internationale." Rebuke Manchurian policies. Echoes abroad, in churches.

Reading. Fisher: "Creative Forces in Japan"; or Mathews: "World Tides." Axling: "Kagawa." Also literature from Missionary Education Movement or Board of Foreign Missions.

- Discussion questions.* 1. Is it easier for a youth to be a Christian in Japan or America?
2. What is the secret of Kagawa's power?
3. How definitely are we applying the Kingdom of God Movement motto, "Thy Kingdom come—in my heart, in my world!"

V. *METHODIST WORK IN JAPAN, Our Mission.* Opened, 1873. Early successes. Steady growth. *Japan Methodist Church*, 1907. United with Canadian and Southern Methodists. Organization. Work. Leaders. Bishop Akazawa. Evangelism. Church building. Epworth Leagues. Sunday Schools. Work for and by women. *Methodist Schools*. High Schools for boys; for girls. College. Theological School. Kindergartens. Wesley Foundation.

Reform. Social Service. Rural evangelism. Newspaper evangelism. Literature.

Our Missionaries. Who they are. Where they live. What they are doing. Unfinished tasks. More new ones opening. Call for increased workers.

Reading. Write to the Board of Foreign Missions, Methodist Episcopal Church, 150 Fifth Avenue, New York City, for recent pamphlets on Japan.

Discussion questions. 1. List some of the privileges, joys and rewards of a missionary in Japan.

2. What type of work would most attract you?

3. Have the younger churches of Asia anything to teach us? What?

VI. *FUTURE RELATIONSHIPS, Our Share in Saving Japan and the East.* America's initiative in opening Japan. Helpful and creative influence for fifty years. Change since Russo-Japanese War. Present negative trends. California agitation. Immigration exclusion. Newspaper war propaganda. Censure regarding Manchuria. Navy building program. Dislike. The challenge to Christians: (1) To be friendly, intelligently critical, understanding, sympathetic. Thus creatively help Japan through American public opinion. (2) To influence public policy. Must allay Japan's fears. Find peaceful security for all nations. (3) Correct evils in America that we condemn in Japan. Become pattern Christian nation, thus lead Japan. (4) To maintain missionary link with Japanese Christians, and support them in winning Japan for Christ. Thus help make a Christian world.

Reading. Above books. Magazine articles. Apply to the Department of Missionary Education, 740 Rush Street, Chicago, Ill., for further information.

Discussion questions. 1. List all unfriendly acts of Japan toward us in the past twenty-five years. List our friendly acts toward her.

2. Are missions less needed or more in an increasingly complicated world?

3. What alternative is there to an international Christianity in solving modern world problems?

For Your Reading on Japan

Practically every public and school library contains reference, study and reading material concerning Japan. For the "background"—geography, history, people, culture, religions, economic conditions, etc.—the Encyclopedia Britannica is especially recommended; other encyclopedias are helpful for reference.

Six discussion outlines, prepared by Dr. E. H. Brewster, under the title, "A Quest of Understanding," give valuable suggestions for worship experiences related to Japan. The price is 15 cents. Send to 1701 Arch Street, Philadelphia, Pa.

The Department of Missionary Education publishes a full list of helpful books on Japan, touching especially upon the Christian movement there. One of these, "*Typhoon Days in Japan*," is written by Dr. Robert Steward Spencer, a well-known Methodist missionary to Japan; another, "*World Tides in the Far East*," by the brilliant author, Basil Mathews, now a professor at Boston University, gives the background for the whole Orient.

These, and other books and helps listed below, may be purchased through any depository of *The Methodist Book Concern*; for the Wyoming Conference the nearest is that at 150 Fifth Avenue, New York City.

The recommended books and teaching helps include:

FOR ADULTS

Suzuki Looks at Japan, by Willis C. Lamott, missionary in Japan; editor of "Japan Christian Year Book, 1932." Cloth, \$1; paper, 60 cents.

A Course for Leaders of Adult Groups Studying Japan, by T. H. P. Sailer, Honorary Secretary, Missionary Education Movement. Paper, 25 cents.

Japanese Women Speak. A Message from the Christian Women of Japan to the Christian Women of America. By Michi Kawai and Ochimi Kubushiro. Cloth, \$1.00; paper, 50 cents.

Leader's pamphlet, "How to Use," 15 cents.

Christ and Japan, by Toyohiko Kagawa, author of "Before the Dawn," "The Religion of Jesus," "Love the Law of Life," etc. Translated by William Axling. Cloth, \$1.00; paper, 50 cents.

Japan Speaks for Herself. Chapters by a Group of Japanese leaders. Paper, 35 cents.

What Do You Think About Japan? Brain-teasing questions and check lists of thought-provoking statements of fact and opinion. Price, 10 cents each; 60 cents per dozen.

FOR YOUNG PEOPLE

World Tides in the Far East, by Basil Mathews, author of "John R. Mott: World Citizen," "The Clash of Color," etc. Cloth, \$1; paper, 60 cents.

Typhoon Days in Japan, by Robert Steward Spencer, missionary in Japan. Cloth, \$1; paper, 60 cents.

A Course on Japan, by John Irwin, author of "Facing Tomorrow's World" and other young people's courses. Paper, 25 cents.

Japan and Her People, by Ethel M. Hughes, missionary in Japan. Cloth, \$1; paper, 60 cents.

A Course on Japan, by Nona M. Dibhi, Women's Missionary Society, United Lutheran Church in America. Based on "Japan and Her People" and other books. Paper, 25 cents.

Young Japan, by Mabel Gardner Kerschner. Price, 25 cents.

Japanese Here and There, by Margaret E. Forsyth, Associate in Religious Education, Teachers College, Columbia University, and Ursul Moran, missionary in Japan. Boards, \$1; paper, 75 cents.

Friends in Nippon, by Dorothy F. McConnell, author of "Uncle Sam's Family." Cloth, 75 cents; paper, 50 cents.

If I Lived in Japan, by Gwendoline Barclay. Paper, 40 cents.

FOR PRIMARY

Kin Chan and the Crab, by Berthæ Harris Converse, formerly missionary in Japan, and Mabel Garrett Wagner, primary specialist. Boards, \$1; paper, 75 cents.

Little Kin Chan, by Berthæ Harris Converse. Cloth, 75 cents.

MAPS AND HELPS

Picture Map of Japan, 30 x 50 inches, to be completed by pupils. 50 cents.

Directions for Making a Japanese House. A cut-out for handwork. 25 cents.

Japan Picture Stories. Six large pictures with a pamphlet, giving a story to tell about each. 50 cents.

Boys and Girls of Japan Picture Sheet. A folder of pictures to be used in making posters and notebooks and for classroom use. 25 cents.

Paper Dolls—Japan. A sheet of two paper dolls in color with changes of costume. 25 cents.

Principal Methodist Centers in Japan

The following are the principal centers in Japan in which missionaries of the Methodist Episcopal Church are working or in which its institutions are located. Where practical these should be marked upon a map of Japan by classes studying this booklet.

Tokyo. Capital of Japan; population, 2,071,000. Methodist work begun here in 1873. Aoyama Gakuin—with academy, college and theological schools—is the principal institution in Tokyo founded by the Methodist Episcopal Church.

Yokohama. Japan's principal seaport, 20 miles from Tokyo, the two cities being connected by steam and electric railroads. The population is 620,000. The Yokohama Christian Blind School is an outstanding Methodist philanthropy here.

Sendai. An important military and educational city, 215 miles north of Tokyo on the East coast of Japan's main island. Population, 190,000. Wood ornaments, pottery and silk weaving are important manufactures; surrounding the city is a farming region.

Hirosaki. Ancient feudal city, 500 miles north of Tokyo on the main island. Population, 43,000. Seat of To-O-Gijiku boys' school.

Hakodate. Important seaport on southern tip of Hokkaido island. Population, 197,000. Methodist work begun in 1874. A Methodist Girls' High School is located in this city.

Sapporo. Educational and industrial city, located in center of Hokkaido island. Seat of Fifth Imperial Uni-

versity. Population, 169,000. A Wesley Foundation serves the students of this city.

Nagasaki. Shipbuilding, shipping, mining and porcelain manufacturing center, on western end of Kyushiu island. Population, 205,000. First Protestant missionaries landed at Nagasaki shortly after Commodore Perry's visit. Three hundred years earlier Nagasaki was a Christian city with a great Catholic Cathedral; in an attack to exterminate the Christians 20,000 Japanese and foreigners were put to the sword in the seventeenth century. Now the seat of Chinzei Gakuin.

Fukuoka. Capital of island of Kyushiu, seat of an imperial university, important in education and in manufacturing. Population, 228,000. Methodists at work here since 1884. A Methodist girls' high school is located here.

Kumamoto. An educational center with numerous government schools, on western coast of island of Kyushiu. Population, 164,000.

Kagoshima. Educational and agricultural center on island of Kyushiu. Population, 137,000.

A Map Project

Make Your Map Talk

Your Church is supporting a Parish Abroad.

Naturally, groups in the church, church school, Epworth and Junior Leagues, missionary societies and other organizations, will plan to study about this Parish Abroad which they are supporting. A special feature of the church-wide study might well be to have one or more of your groups carry out some interesting work for themselves and serve their church as well, by creating a map that will at a glance tell a great deal about this country in which you are working: *make a map that will talk*; make it large enough for the wall.

These suggestions are intended to use with a booklet on your special field prepared for your Conference, and should be used in connection with its study. A picture map of your field, costing 50 cents, and an outline map, costing 25 cents, will be especially helpful in your map study. These may be secured from your nearest depository of The Methodist Book Concern (your pastor can give you the address) or from the Missionary Education Movement, 150 Fifth Avenue, New York City.

Another possibility would be to make a large map of your own from the maps found in pamphlets, etc., issued concerning your Parish Abroad. The details on the map can be readily placed on either of the maps mentioned above. So far as the *country* map is concerned, therefore, either buy one of the maps mentioned, or make your own; but so far as the Conference and district map is concerned we strongly urge the making of a large wall map in order that you and your church may know definitely where the work of the missionaries and institutions is located.

How to Make a Large Map From a Small Copy

What is the best way to make a large map from a small copy? The easiest way, if you are fortunate enough to have a stereopticon which projects pictures and cards, is to project the map on the surface to be used, hung upon a wall, at such distance as to give you the size desired; and with a crayon trace the lines and points on the map.

In most cases such an equipment will not be available, and the next simplest scheme is the familiar method of squares. Mark off the small map with light lines in squares, each preferably a half-inch square.

Mark a large sheet of paper in the same way with the same number of squares, only make the squares larger. It will be easier to make the enlarged map an even number of times larger than the small map. To make a large map, let each square be four inches on a side. It will be found comparatively easy to transfer from one of the small squares on to the enlarged squares all the lines, cities, rivers, etc., which are in the small square.

Groups will need to find out what their members already know about the country. A "Matching Test" might well be used to stimulate interest as well as to reveal the need for further study in order to create a map that will talk.

Secure all the information you can get from every source about your field. Consult persons and read books and other literature. Collect pictures and clip newspapers, magazines, and church papers. Devise a method of filing this material so as to have it handy as the map is developed.

Prepare to put all important information on the map by the use of water colors, pasting picture cut-outs on the map margins, lettering, and writing information in boxes or margins, etc. It is really surprising how much information can be condensed into brief space by this process, and how fascinatingly attractive the map can be made. Members of the group both as individuals and as committees will almost literally "work their heads off" once they become engrossed in the task. They should keep before themselves the fact that they are making a map which they can share with certain other groups.

Get All to Work

Get as many to work on the map project as possible. Plan so that one or more individuals or committees will be given special responsibility for some one phase of the task. Groups and individuals should be allowed to choose which phase they will undertake to work. The following responsibilities are suggestive:

1. *Discover outstanding personalities.* One group could bring together not only the names and pictures to place at appropriate places on the map, but gather information about these persons and their significance in the life of their country or the world.

2. *Gather information about the various types of missionary work.* Information could be brought together to furnish a basis for showing on the map necessary data to aid others in becoming acquainted with the *nature* and *scope* of missionary work done in the field of your Parish Abroad. Each group may devise its own scheme of getting the data on the map: whether by small stickers of different colors, colored pin-heads or lines run out to the map-borders.

3. *Find out certain facts:* What are the characteristics of the country and the people? How do the people live? How do they make a living? What are the chief foods, places of importance, interests of the people, etc.? What are the homes, schools and churches like? What are the prevailing religions there?

4. *Prepare a scrapbook of information from which other committees may draw from time to time.* Into this book would be put all sorts of clippings from newspapers, church papers, pictures, leaflets, written notes, etc., concerning the country and people. This will become a veritable mine of information.

5. *Decorate and letter the map.* If possible, persons with some artistic ability should do all the water coloring which the group may wish done, or do the lettering (always using black India ink), or writing on the map and its margins whatever is required by the various groups. If the map is to look well, this must not be left to just anybody, but to

someone who is especially fitted for the task. Those working on the map should keep in mind at all times that they are creating a map that will give in graphic and attractive form as much information as possible.

6. *Color* the map with water colors, crayons, or paints.

Sharing the Map With Others

As the map is being developed or when it is completed, it should be shared with others in the church in one way or another. Here are a few suggestions:

1. In connection with a special presentation program, including a worship program centered around the map, in a department of the Sunday School, or before the school as a whole.

2. In a Sunday evening service in the church, under the leadership of the pastor, in which members of the class can tell what they have learned as they have developed their map; something about the country, the people and their customs, what kinds of missionary work are being carried on there, the results thus far, etc.

3. For display in the corridors of the Church. If several classes or groups are working on such maps, the best maps (or all of them) may be used in the Sunday evening church service, and then placed at several conspicuous points in the church and corridors, if the church has more than one corridor or hallway.

Who's Who Among Japan Missionaries

ARTHUR D. BERRY. Born in Mexico, N. Y.; A.B., Syracuse University; B.D., Drew Theological Seminary; D.D., Syracuse University; arrived in Japan, 1902; professor, Aoyama Gakuin, Tokyo.

THOBURN T. BRUMBAUGH. Born in Agosta, Ohio; A.B., Ohio Wesleyan; Boston University School of Theology; arrived in Japan, 1924; student work in Tokyo.

GLADYS DAVENPORT BRUMBAUGH (Mrs. T. T.). Born in Greenville, Ohio; B.A., Ohio Wesleyan; arrived in Japan, 1924; married in 1924; student work in Tokyo.

FRED D. GEALY. Born in Oil City, Pa.; A.B., Allegheny College; S.T.B., Boston University School of Theology; M.A., Union Theological Seminary; Ph.D., Boston University; arrived in Japan, 1923; professor, Aoyama Gakuin, Tokyo.

MILDRED READER GEALY (Mrs. F. D.). Born in Monaca, Pa.; A.B., Geneva College; arrived in Japan, 1923; educational work, Aoyama Gakuin, Tokyo.

FREDERICK W. HECKELMAN. Born in Heringen, Germany; B.L., Baldwin College; M.A., Baldwin College; arrived in Japan, 1906; professor, Aoyama Gakuin, Tokyo.

MAY DUNCAN HECKELMAN (Mrs. F. W.). Born in Huron, Ohio; married in 1896; arrived in Japan, 1906; educational work, Aoyama Gakuin, Tokyo.

CHARLES W. IGLEHART. Born in Evansville, Indiana; A.B., Columbia University; B.D., Drew University; D.D., Drew University; Ph.D., Drew University; arrived in Japan, 1909; evangelistic work, Tokyo.

FLORENCE ÁLLCHIN IGLEHART (Mrs. C. W.). Born in Japan;

- Simmons College; New England Conservatory of Music; married in 1911; evangelistic work, Tokyo.
- EDWIN T. IGLEHART. Born in Greencastle, Indiana; A.B., Columbia University; B.D., Drew University; S.T.D., Syracuse University; arrived in Japan, 1904; professor, Aoyama Gakuin, Tokyo.
- LUELLA MILLER IGLEHART (MRS. E. T.). Born in Katonah, N. Y.; married in 1907; arrived in Japan, 1904; educational work, Aoyama Gakuin, Tokyo.
- WALTER W. KRIDER. Born in Portland, Indiana; A.B., DePauw University; S.T.B., Boston University School of Theology; arrived in Japan, 1920; evangelistic work, Nagasaki; now on furlough; address, 30 South 21st Street, Richmond, Indiana.
- ANASTATIA COX KRIDER (MRS. W. W.). Born in Sheridan, Indiana; A.B., DePauw University; married in 1919; arrived in Japan, 1920; evangelistic work, Nagasaki; now on furlough; address, 30 South 21st Street, Richmond, Ind.
- S. RAYMOND LUTHY. Born in Clarington, Ohio; A.B., Ohio Wesleyan University; S.T.B., Boston University School of Theology; evangelistic work, Sendai.
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